Paul Greving
his Booke
1661

To the Christian READER.

THis holy Letter of that ready Scribe of Christs Kingdome, is so full of Grace and Truth, that it needs no other Epistle commendatory then it self.

Mr. Thomas Shepheard of New-England.

Yet seeing the Lot is unexpectedly fallen upon my pen, to give it a Superscription that it may pass current from hand to hand; I do heartily in the first place, dedicate it to

thee, thou bleeding-troubled-Spirit, *as a choice cordial friend, an Interpreter*, one *of a thousand, that doth not only speak thy heart, but by the comforter (whom Christ hath promised to send) to thy heart.*

It may be this paper present *is sent on Embassie from Heaven, on purpose, to set thy house in order, to unty thy bosome knots, to bind the strong man, and cast him out of thy doors, that thy heart may be once again set at liberty, to serve the Lord thy God in thy general &*

par-

particular Calling, whose service is thy freedom. What is here sent by this Ambassador of Christ, (who is now the voice of one crying in a wilderness) to a weary and heavie laden soul in this Island. I had rather it should appear to thy judgement in the serious reading, and to thy Conscience in the home application thereof, than from my opinion of it: Therefore I shal onely adde (as the Contents of this letter) certain select Cases, proposed and resolved *in the several paragraphs there-*

of, as they lie in order in the pages following, viz.

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Trouble of mind in civil affairs by the secret injection of Religious thoughts.

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From what Spirit, such suggestions do arise.

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der and interrupt the Spiritual performance of holy Duties.

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A sound Confutation of that Heretical Arminian

minian Tenent; *viz.* That the ſtrength of Grace is to be got rather by Argumentation, then inward Communication and influence, ariſing from union with Chriſt.

Page 140.

The experiences of this tried Servant of Chriſt, (who is the Penman hereof) how he was cured of Atheiſtical thoughts: whether they did wear out, or whether by the dint of Arguments, they were rationally overthrown.

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Page 154.

Lastly, whether those changes, which a Child of God hath sometimes, and those movings of the Spirit are caused by a natural temper, or Gods Spirit.

All which select Cases, (*and many more, that collaterally issue from their sides*) *are judiciously* resolved *with much perspicuitie and brevitie in these few sheets, by the onely judge of all Controversies;*

troverſies; the two-edged ſword of the Spirit, the Word of God.

Thus humbly beſeeching thee, to reade over this Epiſtle of Chriſt to thee, with the ſame Spirit of love, and of a ſound mind, which indited every line in it.

I do deſire to leave thee at the Throne of Grace, in the Arms of Chriſt, with the Father of all Comfort; that thou mayeſt receive the Peace of God which paſſeth all underſtanding; and be crowned

crowned with joy unspeakable, and full of Glory.

I subscribe my self
Friend,
Thine in any Spiritual
furtherance of thy
Faith,

William Adderley.

Dated from *Charterhouse* in *London*, Febr. 1. 1647.

Dear Sir,

I Dare not multiply many words in acknowledgeing and profeſſing my own unfitneſs and inſufficiencie to yeild your loving and moſt welcom Letter, that ſatisfaction which both your Self deſire, and it deſerves: Neither yet will I be ſo unfaithful to you (ſeeing your expectation

puts me to reply) nei
ther ought I (I think)
be so unserviceable to
Jesus Christ, who in
you, and by you, beck-
ons to me to take this
call to write to you, and
not to neglect so fair a
season, seeing especially
it may be possible my
dying Letter to you, be-
fore I depart from
hence, and return to
him, as not knowing
but our last disasters and
Sea-straits (of which I
wrote to you) may be
but preparations for the
execution of this next
approching voyage.

Ye

Yet our eies are to the hills, and our desires are your prayers; and at this time my endeavour shall be in respect of your self, to break open that light to you, and to prepare it to you, with that brevity I may, and with what plainness I am able; beseeching the God and Father of our Lord Jesus Christ, who must be when all fails, the wonderful Councellor, to give you the spirit of revelation, and that after you have suffered a while by these outward

temptations, doubts, fears, desertions, distractions, which the Letter mentions, he would make you perfect, stablish, strengthen, and settle you. And this I verily think will be the unexpected, yet happy, joyful, and most glorious end of them; For since I have observed and seen the lamentable ruines of the soul: and seeming graces of many men, by being rockt a sleep in a quiet still calm, easie performance of duties; without such awaking temptations

ptations and tumults within, which it self complains of: I say since I have observed what a deal of mudd is in the bottom of such standing Pools, and what a deal of filth is in such Moats, which are inwardly at ease, and not emptied from vessel to vessel. Next unto the donation of the Lord Jesus to a man, I have accounted such tumultuous heart-storms and uproars, together with the fruitful strange effects of them, that second mercy. For I

never saw that kept from secret putrefaction and corruption, that was not usually salted with such temptations, (especially in a Christians first Apprentiship) which usually preserves him entyre till death. And therefore (Dear Sir) faint not, for Jesus Christ will raise a world of blessings out of your present Chaos and confusions. But I make hast to answer, before your reply to my first Letter. Your complaints are many.

Your first trouble is, concern-

concerning your disturbances in Civil affairs: by the secret injection of Religious thoughts; so that you know not how to follow the one, without hazard of grieving the spirit, and breaking your peace, in not maintaining and nourishing the same time the other: and hence being drawn to go two waies at the same time (which you cannot well do) your heart is disquieted, and your peace much interrupted.

This of yours, puts me in mind of the com-

plaint of an honeſt, yet plain man, to an able Miniſter once, who in bewailing his condition to him, among other miſeries, that was not the leaſt: (*viz.*) that he was exceedingly troubled with good thoughts, ſo that he could not follow his place, unleſs very oft he did ſtand ſtill and pray, for fear of grieving the Spirit, (as he thought) and loſing his ſeaſon of being heard in heaven: (for ſaid Conſcience oft unto him,) how doſt thou know but

but this may be thy accepted time, and if thou doſt not take it, it may be thou ſhalt never have it again? I have forgot the Miniſters anſwer, but I am ſure in theſe complaints you go not alone: I have lately known one very able, wiſe, and godly, put upon the Rack in theſe kind of thoughts by him, that envying Gods peoples peace, knows how to change himſelf into an Angel of light. For it being his uſual courſe in the time of his health,

to make a diary of his hourly life, and finding much benefit by it, he was in Conſcience preſt by the power and deluſion of Satan, to make and take the ſame daylie ſurvay of his life in the time of his ſickneſs, by means of which, he ſpent his enfeebled ſpirits, caſt on fuel to fire his ſickneſs, and had not a friend of his convinced him of his erroneous conſcience, miſleading him at that time, he had murdered his body, out of conſcience to ſave his ſoul, and

to

to preſerve his grace, and do you think theſe were the motions of Gods ſpirit, which like thoſe Locuſts. *Rev.* 9. 9, 10. Had faces like men, but had tails like Scorpions, and ſtings in their tails.

Your thoughts I know, are not likely to produce the ſame effects; although you have the ſame efficient: and becauſe you ſay your peace is hereby diſturbed by ignorance, as not knowing what to do in the midſt of the Civil actions and theſe religi-

religious thoughts. I conceive two things to be sadly considered of, for the care of them.

Two things to bee considered about motions.

*First how to know when such religious pious thoughts come from Gods spirit, and when from the Angel of light, and from a welmelted stirring Conscience, yet blind. For when you know they come from Gods spirit, you are bound to nourish them; when not, you are not bound to embrace nor comply with them. Secondly, Learn how your soul is to

to behave and carry it ſelf in Civil employments: For when you ſee how you do, and may honour God in following them, your ſpirit will not be ſo unquiet, if at any time you embrace not the ſuggeſtion of the other.

1. For the firſt briefly, all good motions and thoughts are not the ſpirits motions, as may thus appear.

How to try the motions of Gods ſpirit.

There be three things chieflie that we may diſcern the motions, ſuggeſtions, and thoughts of Gods ſpirit: by

by all which concurring together in a good action, or thought, or word, (not one alone) will make discovery whether they are from Gods spirit or not.

1 1. If it be suggested for Gods ends, its from Gods spirit, to act so high as for a supernatural end, must arise from the same principle, which onely is Gods spirit, Pharasaical actions were for a double self-ish end, and hence not from Gods spirit, but nature, and their own spirit. 1. To be

seen

ſeen of men. 2. If they dy, any of them abhor this, yet it was to purchaſe and gender in their own mindes an opinion of holineſſe before God, and hence Chriſt gives them this Item, in giving Almes, that they should not let the right hand know what their left hand doth: for many men will do good acts, leaſt they should by the neglect of them, thinke themſelves hypocrites, and to bee troubled for them: Chriſt would have us not to take notice

tice of what we do for such an end.

2. If they bee animated and quickned from Gods command for the higher measure of holyneſſe for glorious ends, without a warrant from the Word, is the more fordid ſuperſtition: Chriſt healed the lepar, when hee charged him with anger to tell no man, (he, no queſtion for a good end) publiſhed the miracle the more; this was a good motion, but it was ſinfull in him, being croſſe to Chriſts command:

when

when Christ would have washed *Peters* feet, he had many thoughts that came into his head, concerning his owne vilenesse, and Christs glory; and had a good end and meaning in his answers; yet his humilitie crossing Christs command, the Lord professeth against it and him for it, that hee had no part in him, if hee should go on in it.

Gods Spirit sets a man on work in its season; for let the duty be commanded and rightly directed, yet if it bee not 3

not done in season, it is not from Gods spirit: hence Psal. 1. *The righteous bring forth fruit in season*: and hence *Solomon* speaks of *words spoken in season, are as apples of Gold*: and hence wee read in Ecclesiastes of *a time and season for every thing under the Sunne*: and therefore when there is a season of Gods appointing for civil things or businesse, it is not season now to be molested or perplexed in it, by the injection and evocation of those thoughts which wee thinke

think to proceed from the ſpirit of God: I know indeed, that the ſpirit of God doth enable a man to doe whatever good he doth; but as Grace makes Nature ſometimes to ſerve, ſo ſinnefull Nature brings Grace into captivitie, (which *Paul* complains of, Rom. 7.) and makes Grace to ſerve it. To exhort and reprove another for ſinne, is from Gods ſpirit that it is done, but to reprove at an unſeaſonable time, its from ſinfull corruption, abuſing Gods grace, and make-

making *Sampson* to grinde. Its from the excellency of a knife to cut well, but to cut my finger with it when I should be cutting of my meat with it, ariseth not from the end of the knife, nor from the intention of him that made it: so to think of good things, it is from the spirit I grant, but to think of them in such a season that God sets you a worke to minde and follow: Other occasions its from the enemy of Gods spirit, and your own peace; for as it is a sin

sin to nourish worldly thoughts when God sets you a work in spirituall heavenly imployments, so it is (in some respects) as great a sinne to suffer your self to be distracted by spirituall thoughts, when God sets you on work in Civil (yet lawful) imployments: such thoughts (I conceive) are but the leaven of Monkish honesty, if they divert you from the lawfull affairs, when the Lord calls you to follow them. Now the Lord never calls you to two divers imployments

ments at the same time, unlesse you make the one to bee a meanes to further the good of the other; which such pious thoughts in some civil imployments doe, it beeing no peece of Christian wisdome or honesty to turne round in worldly imployments so long til by giddinesse they fall down but by secret steps even and anon to look up to heaven and to behold the face of God, in whom only therein we are to approve ourselves. But yet it seems

your thoughts are so far from being subservient the one to the other, that you are distracted and molested, and your peace interrupted, and your Christian course made troublesome, and an heavy burthen which surelycannot be by the yoke of Jesus Christ, therefore you must first bring your troubles in this particular to this issue, either you may follow your Civil affairs, and nourish these thoughts as helps to maintaine your peace, and make you heavenly minded

minded in them, (and if they serve sufficiently to such an end, why are you troubled with them?) or els you cannot follow God comfortably in civil actions unlesse you bannish from your thoughts which doe so miserably distract you, and then why doe you feare you shall grieve Gods spirit if at the same time you doe not give entertainment to them, whose the unseasonablenes of them, speaks plainly they cannot from his spirits suggestions, be

side

sides their hindrance of comfortably walking with God, which the comforts themselves can never hinder.

But you will say, when is the season of nourishing such thoughts?

I answer, Entertain those thoughts as (it may be) you have done some friends, who coming to you at that time you have had business with strangers, whom neither you love not so well as your friends, you have desired them to stay a while, until you have done with the

other, and then you have returned to your friend, and when the other hath been shut out of the dores, the other hath had the welcom, and hath lodged with you all night; and thus you have grieved neither, but pleaſed both. It is ſo in this caſe, Worldly employments are our ſtrangers, yet they muſt be ſpoke with; Religious thoughts and practiſes are our friends, theſe come unto us while God calls us to parley with the other, you cannot

not speak with both at one time, in one place, without much perplexity: take therefore this course, make much of the good thoughts, but parley not with them till your business is done with strangers; and towards evening, which is your season, set some time apart every day for meditation, and then make them welcom; then consider and ponder well what was suggested to you in the day time, & sift every good thought to the bran, for then is your season, and

after that let them ſup and lodge with you all night, and keep houſe every day, then when you are gone out ſomtime. And ſurely, when the Lord Jeſus ſhall ſee what a friend you ſhall make of his Spirit thus, and how wiſely you walk therein, you ſhall not need to fear any grieving of it, or unſeaſonable times: nay (I ſay) you will moſt fearfully grieve his Spirit, if you parley with the conceived ſuggeſtions of it at unſeaſonable times. *What thou doſt*

do

do it with all thine heart, saith *Solomon.* Eccles.

Therefore when you are to pray, confer, or meditate, do it with all your mind, and all your thoughts, and all your strength. So when God calls you to worldly employments, do them with all your mind and might, and when the season of meditation comes, take it, which glorious ordinance of God, although many Christians use it occasionally, and against some good time, or when they have leisure meet-

ing with them, yet to ſet ſome time apart for it in a ſolemn manner every day, and that in conſcience as we do for prayer generally, where is the man to be found that does thus? Thoſe men that thus neglect their ſeaſon of muſing and entring into parley with Gods ſpirit daily, may be well ſaid to greive the ſpirit, though the neglect of which Ordinance, Gods ſpirit is as much grieved by profeſſors in England, as by any courſe I know. The Lord awaken

waken us: but I have run too far already in this first part of my answer.

For the second means *viz.* how the soul is to carry it self in Civil employments, that so you may not think you do for better, when you listen to good thoughts as you mention. 2 Means

I say but two things, 1. Learn to follow them out of an awful respect to the eye, presence, and command of Jesus Christ: and to do what you do in Civil businesses, as the work of 1

Christ; when you are riding, or making up breaches between man and man, and then to think I am now about the work of Jesus Christ.

2 Secondly, Seing your self thus working in worldly employments for him, you may easily apprehend that for that time God calls you to them, and you attend upon the work of Jesus Christ in them, that you honour God as much, nay more by the meanest servile worldly act, then if you should have spent

ſpent all that time in meditation, prayer, or any other ſpiritual employment, to which you had no call at that time: It is noted therefore by ſome, of *Peter*'s wives mother, that when Chriſt had healed her of her Fever, she ſate not down at Table with Chriſt in communion with him, which (no queſtion) was ſweet, but miniſtred at the Table, and ran too and fro, and ſo ſerved him, and acted for him, wherein she shewed more love, and gave him more ho-

nour, *viz.* in that mean ſervice, and in acting for him, then in having communion with him: Now if the Lord would out of his abundant goodneſs, ſet the ſoul in ſuch an acting frame for him, and if it could do its worldly employments, as the work of Chriſt, and ſee how greatly it honors Chriſt in attending on him, Oh what peace ſhould a Chriſtian enjoy, notwithſtanding all his diſtractions every day! and how eaſily would ſuch devout thoughts you

ſpeak of, be repell'd like darkneſs before the light, for the nobleneſs of thoſe good thoughts you ſpeak of preſenting themſelves againſt the mean and baſe outſides of Civil affairs, makes you ready to honour the one, when you are call'd to ſerve the other: but now, by ſeeing you do the work of Chriſt Jeſus in them, you ſhall hereby ſee a glory in the meaneſt ſervice you perform in Civil affairs, and this will make you cleave unto them. But I have ſaid too much againſt

gainſt repelling of good thoughts in theſe times, wherein men have ſo few, though (it may be) little enough to ſatisfie you.

Queſt. 2. Your ſecond trouble is this (*viz.*) that your heart is kept from being humbled for ſinful diſtractions, that hinder and interrupt the ſpiritual performance of holy duties, and that for two reaſons: Firſt, Becauſe they be voluntary and accidental. Secondly, becauſe they cannot break the Covenant between God and your ſoul,

ſoul, being but infirmities.

For the latter clauſe concerning breach of Covenant, together with the other. 1. I ſay, not onely infirmities do not, but the greateſt ſins cannot make a breach of Covenant between God and the ſoul that is once really (not rationally) wrapt up in the Covenant of grace. Indeed groſs ſcandalous ſins nay infirmities, when they are given way to, and not reſiſted, may keep the ſoul from the fruition *Anſw.*

fruition for a time of Gods Covenant, but never from the eternal *jus* and right unto it; for as the habit of Faith or Grace gives a man a constant right to the promise and covenant, (which seed ever remains, which habit ever lasts: 1 *Jer.* 3.9. so the act of Faith or Grace gives a man fruition of the Covenant and the benefit of the promise, and hence by the acting and venting of some sins wherein there is included the neglect of the exercise of grace: He that

that is really in covenant with God, may be deprived of the fruition of it, yet seeing the seed of God, and the habit of grace ever remains, he cannot by any sin break his covenant, for the covenant of grace is absolute, wherein the Lord doth not onely promise the good, but to begin and perfect and fulfil the the condition absolutely, without respect of sin; *ex parte creaturæ*: Indeed if Gods covenant of grace did (as at the first) depend upon man to fulfil, the condition

tion, having sufficient grace to fulfil it, then gross sin might well break the Covenant: but seing God hath undertaken to fulfil the Covenant absolutely, notwithstanding all the evills & sins of the soul, no sin can possibly break that knot and covenant which so firm and resolute love hath once knit. And therefore, if this be a good argument, Infirmities cannot break covenant: What cause have I to be humbled for them? so as to say, It is thy mercie

cie Lord that I am not consumed for them (as you write) you may upon the same ground say so, If the Lord should desert you, or you forsake the Lord, and so fall into the fouleſt sin, which I suppose corrupt conscience dares not be so bold as to think or allow of.

Secondly, I say the leaſt sins or infirmities do break the first covenant of works: and hence you do not onely deserve, but are under the sentence of death, and curse of God, immediately 2

mediately after the least hairs-bredth, swarving from the Law by the smallest sin, and most involuntary accidental infirmitie, according to the Tenour of the Law, the soul that sinneth shall die: and *cursed is he that continueth not in all things of the Law*. Gal. 3. 10. The least sin being *(ex parte objecti)* in respect of God against whom it is committed, as horrible and as great as the greatest. For it being an infinite wrong being the dishonour of an infinite Majestie, there

there can be no greater wrong then an infinite one, unleſs you can imagine a thing greater then that which is infinite; and therefore in this reſpect, there is as much venome and miſchief done againſt God in the leaſt, as in the greateſt ſin: And therefore it, and whoſoever commits it, deſerves death for it, as if they had committed the foulest ſin in the world: and therefore after the leaſt and ſmalleſt infirmities, you may from hence ſee what cauſe you

you have freely to be humbled, and to confess for them how worthy you are to be destroyed; yea, even to look upon your self as lying under the sentence of the Law and death, immediately after the commission of them, and so to mourn bitterly for them.

Object. But you will say, a Christian that is under the Covenant of grace, is not within the Covenant of works, that Bond is cancelled, the last will must stand: and therefore he being out of

of that Covenant, no sins of his can be said to break the Covenant, for no man can be said to break that Law under which he is not, and which he is not bound to keep.

Answ. I answer, Every believer hath a double being or standing, and so there may be put upon him a double respect.

1 First, he may be considered as united to, and having a spiritual being on Christ; and so it is true, he is under grace, & the Covenant of Grace, and not under

der the Law, nor the co
venant of works; an
hence not being unde
the Law, nor bound
keep it as a covenant
life (though it be a rul
of life) no sin can con
demn him, there bein
no condemnation t
them that are in Chri
Jesus. *Rom.* 8. 1. But
Christ is above con
demnation, and law
and death, and curse,
is he in this truly under
stood the foundation
a Christians joy an
peace, and glory every
day; yet so, as though
sin doth not condemn
him,

him, yet he hath good reason to say, it is mercie, and meer mercie, Lord, that I am not consumed, that I am not condemned. For sin is the same; nay grace and Gods love aggravates sin; for to sin against the law deserves death without recovery, but to sinne when grace hath received me, and loved me; when the bloud of Christ hath been shed abundantly to deliver me from it; Oh this makes the most secret silent sin a crying one! So that if you do consider

consider this well, you may see what little cause there is to have your heart rising again the deepest humiliation for the least sin, though you be in Christ, and under grace: For *Daniel* when he was put into the Lions den had not he cause to wonder that he was not torn in pieces by them and why? because it was not from any defect on their parts to tear him in pieces, but from the omnipotent power, and mercie, and grace of his God, that muzzelled

muzzell'd their mouths; ſo though no Lion can tear, though no ſins can hurt or condemn a Chriſtian, as he is conſidered in Chriſt; yet, hath not he cauſe to confeſs and wonder, and ſay, Lord, it is thy meer grace and mercy that it is not ſo? (which is the act of humiliation your letter ſaith you can hardly come unto) and why? not becauſe Gods grace puts any leſs evil in ſin, but becauſe it is meerly grace that keeps it from ſpitting that venom which otherwiſe it would. D Se-

Secondly, A Christian may be considered in respect of his natural being in himself, and thus he is ever under the Law, & as oft as he sinneth, under the sentence of death (and as the Apostle speaks) by nature even we (justified, quickned) are the children of wrath as well as others. And thus after the least involuntary accidental sin, you may easily see what cause you have to lie down deeply humbled, mourning under the sentence of death, and Gods e-

ternal

ternal curse, as a condemned man going to the execution, to feel that fire that shall never go out; looking upon your self as you are in your self, a forlorn cast-away every moment: & this truly understood is the foundation of a Christians sorrow, shame, and confusion of face, self-loathing, self-forgetting, self-forsaking, and condemning every day: and (believe it Sir) it is no small piece of a Christians skill and work, to put a difference between himselfe

and himself, thus himself as he is in Christ, and so to joy and tryumph, & himself as he is growing on his first root, and so to sorrow, and loath, and condemn himself: so that (to winde up all that I have said) look upon your self as in Christ, you may say these involuntary infirmities do not, shall not, condemn me.

But Lord it is grace, Grace that it is not so, and this is Evangelicall humiliation. Look again upon your self, as you stand on your own bottom

bottom, & live in your own nature, and so you may say after the least infirmity; I have now broken a most holy and righteous Law, and therefore I am already condemned: O wo is me, I have already undone my self by mine iniquity; and this is Legal humiliation, which serves for mortification, as the first for vivification; I know it is to bring the heart to acknowledge freely it deserves death after so small an involuntary offence: but when the

Lord reveals two things First himself in his glory. Secondly, how the least sin strikes him: I perswade my self the vilest heart cannot but be forced to confess how just God should be in his severest proceedings against him. And withal consider, the more involuntary any sin is, the more strong and natural it is, and the more natural, the more horrible, as to be a natural Thief is far worse then to be a deliberate thief, who sometimes steals; and therefore

fore (good Sir) take heed of looking no deeper, nor seeing no further then the bare act, and on voluntarinesse and accidentalness and suddennesse of your infirmities: for if you do, you look through the wrong end of the glass, and they will appear so small, that you will find it a very tough work to bring your heart consentively to say (if I may say and use your own phrase) it is thy mercy Lord that I am not consumed for them: but look upon

them (as indeed they are) in respect of that infinite glory, you strike and do the greatest mischiefs to God by them, and (which makes them the viler) they are so strong, you cannot remove them; and so horrible, as that it is natural to you to commit them &c. And surely you will not (through grace) find such thoughts haunt you long; not but that they will be (haply) rising and tempting, but never alway vexing and prevailing. Satans ground reaching as far as the

the minds of Gods people, and therefore so far he may come, and there he may walk, (for he came into the mind of innocent *Adam*, nay *Jesus Christ*, by his suggesting temptations) but the heart is Christs peculiar possession and purchase; and if he shall still there offer to come in and vex you, and prevail against you, and to lodge his suggestions this or any other way with you, you have law and Christ on your side, by this little light now given you, to cast him out.

Answ.

Quest. 3. The third thing that troubles you, is the disranking of the Persons in the Trinity, for though you think the holy Ghost is God, yet you have not so high a repute of him, as of the Father and the Son, because the Son addresseth himself to God the Father in all his prayers and acknowledgments, in a more immediate manner then unto the holy Ghost, and therefore you would know if the word Father (as in the Lords Prayer, includes not the Unity in Trinity. To

To this briefly consider three things.

Answ.

1. Without all question, the same God which lies under that relative property of Father, is the same God with the God-head of the Son, and the God-head of the holy Ghost, there being not three Gods; and therefore the God-head of the Son and Spirit, are not excluded, but included in the God-head of the Father, when we look upon the Father as God, in the Lords Prayer, or any where else.

2. But

2. But ſecondly, the Father as Father, is never taken for the ſame holy Ghoſt in Scripture, nor the Son as Son, is taken for the Father, nor the holy Ghoſt as holy Ghoſt, is at any time taken for the Son: For it is a rule in Theologie, though the *res ſubſtrata* the thing that lies under the Relative property, (*viz.* the God-head) of every perſon, be common and communicated, yet the ſame God-head conſidered as clothed with his Relative property (as Father, Son and

and Spirit) it is not common, but peculiar. For the God-head of the Father as Father, is not the God-head of the Son as Son, &c.

3. Hence it follows that when Christ addresseth himself to the Father as Father in Scripture, it is not because he is either a diverse or greater God then the holy Ghost, but it is for two other reasons.

1. Because the Father as Father, received primarily the wrong that sin did him against his work of creation.

For

For the Father being the first person in order, and creation, the first transient act (as election and reprobration) were the first eminent; hence this work is attributed chiefly to God the Father, in respect of our orderly apprehension; and hence man sinning then when he was onely made, this is chiefly attributed to be against the Father, because the work appeared to be chiefly there, and not against the Son, for his work chiefly appears in redemption, being the second

second Person in the second main and wonderful work, neither against the holy Ghost, for his work chiefly appears to us in Application, being the third Person or the third main act that ever God will do, or show forth to the world in this life: hence God the Father receiving to our apprehension, the wrong in creation by sin, he is the Person that is to be satisfied and not the holy Ghost. And hence Jesus Christ in all his prayers hath a most special eye to him,

and

and not to the holy Ghoſt (as holy Ghoſt) becauſe he came into the world by his death, and interceſſion, and ſtrong cries; to ſatisfie God the Father, and not God the holy Ghoſt as a third Perſon. And hence it is ſaid 1 Joh. 2. 1 2. *If any man ſin, we have an Advocate with God the Father*, (not God the holy Ghoſt) becauſe he was (to our apprehenſion) the Perſon wronged: & hence we are after ſins committed chiefly to ey the Father in our prayers, &

to

to go to him for pardon with our advocate with us, because to whom offence is chiefly offered, from him chiefly pardon and reconciliation is to be expected.

2. Therefore Christ addresseth himself chiefly in his prayers to God the Father, because he is the original & first cause of all good, because he is the first Person in order of subsisting, & therfore first too in the manner of conveying. I know the God-head is the original of all good: but consider the Persons one with

with another, and so the Father is ever the first in operation, as the holy Ghost is the last in consummation, for all good comes from the Father, *James* 1. 17. to the Son by the holy Ghost. And hence in all our prayers we are to look for all good from the Father, for his Sons sake to be convayed us by the holy Ghost: and hence it is said *Iohn* 6. 10. *No man coms to me but whom the Father draws*: Why? It is the immediate office and work of the holy Ghost to draw and apply

ply the soul unto Christ, why there it is said, *Unless the Father draw?* The reason is, because that which was perfected and consummated by the holy Ghost, was intentionally and by way of purpose and decree begun originally by the Father; and this is that which Christs words have chiefly reference unto (*viz*) the Father in the Son by the holy Ghost draws.

But I have waded too far in this Divinity, the deer knowledge of which is reserved for us

in

in heaven : But thus much to satisfie you, yet the word Father in the Lords prayer, I conceive under correction, as it doth not exclude the whole God-head, nor the person of God the Father : so its chiefly set down there, not so much to denote the Person of the Father, as the affection of God as a Father to us his sons by Christ, which we are to believe in our first approching to our prayers, to be as, nay to transcend the affection of any father to his

his son: when we come to call upon him for those six things which the Petitions set down, for those three ends, kingdom, power, and glory, which the prayer concludes withal

Your fourth trouble is your aptness to go to God immediately, especially when his graces are most striving in his ordinances, contrary to that of Christ, *Ye believe in God, believe also in me.* *Quest.* 4.

So indeed it is usual for religious nature often to out-run and get the start of grace; as it appears in *Answ.*

many other, so in this case you put; look as it is with every man when God awakens him effectually, he first seeks to his kitchin physick to save himself, by his duties, praying, mourning, reforming, endeavouring, repenting, working, before he will seek out to the Physician, and to Christ to save him. Because it was natural to *Adam* to seek to live by his working, so it is natural to every son and branch of that root, to seek to save himself by doing as well

as

as well as he can, or as God gives him the ſtrength and grace. So it is here. It was natural to *Adam* to depend upon, and go to God immediately, as a creature to a Creator, as a ſon to go nakedly to God as a father: Chriſt was not then known, or ſeen: ſo it is natural to every man, when reſtified, Nature is ſtirred up to go immediately to God It is grace in the ſecond Covenant that reveals and draws to Jeſus Chriſt, and to God by Chriſt. *Heb.* 7. 25.

For

For cure of this di-
ſtemper, ponder but
theſe three things.

1. Cleerly convince
the ſoul that the immor-
tal, inviſible, and moſt
holy God, that dwell-
eth in an un-approacha-
ble light, hath ſet ou
himſelf to bè ſeen, o
made himſelf onely v
ſible in Jeſus Chriſt, ſ
that he would have n
man look upon him an
other waies, then as h
hath revealed himſelf
his Son: In who
(though in all oth
creatures his *veſtig*
and footſteps are to b
ſee

seen) as he is God, the face of God is to be seen, which no creature is able to behold, but there being the brightness of his glory, and the expres Image of his Person, *Heb.* 1. 3. And as he is man, the very heart of God, both in respect of affection, and will to be seen; So that in and through Jesus Christ, especially his humane nature, the glory of the great God breaks out like the Sun through the clouds most brightly, in respect of us, and therefore in

and through his humane nature we are onely to behold God, in whom all that a Christian desires to know, is to be seen, which is the face and heart of so dear a friend: 2 *Cor.* 4. 6. *Joh.* 14. 9, 10. For we know by too lamentable experience, how the whole world vanishing in their smoky thoughts of the glory of God, as he is considered in himself, and not able to conceive or retain the knowledge of him, did hence invent and set up Images as fit objects for their

their drunken ſtaggering underſtanding to faſten upon, and to be limitted with, and hence adored God before theſe, (as our Popish hypocrites do before the Altar) and in theſe and at theſe, as Papiſts do in reſpect of their Images. Hence the Lord to cure this inveterate natural malady, hath in the ſecond Perſon, united himſelf to man Chriſt Jeſus, through which, of his flesh, we are both able to our everlaſting wonderment to ſee him, and alſo here

bound onely to behold him, who as he is a fit handle for our faith, so he is a fit object for our weak minds to behold the glory of the most high God in. Wherefore then do you offer to go unto God without Christ, when as you are not so much as to look upon God, but as he appears in Christ. Is not the human nature of the Lord Jesus more easie to be seen and conceived of, then the invisible unlimitted eternal Godhead?

2. Secondly, See evidently

vidently that there is not any dram or drop of God you have especially in Gods ordinances, but it issues from the bloud, and that is purchased by the intercession, and delivered unto you by the hand of Jesus Christ, *Ephes.* 1.7. *Heb.* 7.25. *Iohn* 5.22. You should never have heard the sound of the Gospel, nor never have had day of Patience, nor never have heard of Gods ordinances to find him in, nor never have been comforted, quickned,

enlarged, affected, by Gods ordinances, were it not for Jesus Christ, the efficacy of whose bloud, and power of whose glorious intercession, doth at the very instant you feel any good in Gods ordinances, prevail with God the Father for what you feel; for the Father loveth the Son, and *hath put all things into his hands*: John 4. 35. that all men might honour the Son; all the three Persons plotting chiefly for the honour of the second; so that you may

may see, nay you are bound to believe, at the time you feel your heart savingly affected in any ordinance now, the Lord Jesus who is at the right hand of God in heaven, who is now in his glory, now he remembring me a poor worme on earth, now I feel the fruit of his death. Oh what a miserable forlorn wretch had I been, were it not for Jesus Christ? Mercy could never have helped, enlightned, comforted, quickned, assured, enlarged me,

and Justice could never have relieved my dead, bloudy, perishing lost soul, had it not been for Jesus Christ, whose spirit, power, grace, comfort, presence: sweetness, I taste, drink, and am satisfied abundantly with, and now do enjoy.

Oh Sir, me-thinks the sad meditation of this, should make you in all Gods ordinances, where you are apt to say you go immediately to God, to hasten suddenly in your thoughts affections, praises, to Jesus Christ.

Christ. Nay, me-thinks you should speedily have your heart elevated and lifted up to Jesus Christ, and say, I receive this, and taste this from Jesus Christ. Oh, but this is but a taste of the hony-comb with the end of my rod, and if this presence of Christs spirit I feel now be so sweet, what is himself then?

3. Thirdly, Labour for increase of love and familiarity with Jesus Christ, by taking notice of him, by coming often to him, by mu-

sing daily on his love, as on a fresh thing, by banishing slavish false fears of his forgetfulness of you, and want of everlasting love towards you: & then you know love will carry you speedily to him: *amor meus pondus meum*, nay, grant that you have been a stranger to Christ, yet restore the love of Christ to life again in your soul, and when you come to his ordinances where he dwells, your soul will make its first enquiry for him, neither will it be

be satisfied till it hath seen him, as we do them we love, towards whom we have been greatest strangers.

Your fifth trouble is, you know not how to apply absolute promises to your self as in *Heb.*8. because they are made indefinitly without condition. Conditional promises you say you can, if you can find the qualification that gives you right to the good of the promise within you.

This useful fruitful question, how to apply

ply absolute promises to ones particular, deserves a larger time and answer, then now in the midst of perplexities, I am able, yet willing, to give. For when the Lord saith absolutely without condition, that he will take away the strong heart, and he will put his fear into his peoples hearts, &c. and these kind of promises made to some, not to all, but to those whom the Lord will, unless it be general to his people. Thereupon the souls of many Christians

ſtians, eſpecially ſuch as queſtion Gods love towards them, are leaſt in ſuſpence: and therefore when they complain of the vileneſs of their hearts and ſtrength of their luſts, let any tell them that the Lord hath undertaken in the ſecond covenant, to heal their backſlidings, and to ſubdue their iniquities: they will hereupon reply, it is true, he hath promiſed indeed to do thus for ſome abſolutely, though they have no good in them, but I that feel ſo vile

vile a heart, so rebellious a nature, will he do this for me, or no? and how the soul floats above water, yet fears it shall sink at last, notwithstanding all that God hath said. I will answer therefore briefly these two things in general.

1. I shall shew you to what end, and for what use and purpose God hath made absolute promises, not only to them that be for the present his people, but to them that in respect of their present estates & condition are not.

2. I

2. I shall shew you how every Christian is to make use of them, and how, and when he ought to apply them. For the first of these.

1. First, I conceive that as in respect of God himself, there are many ends which I shall not mention, as being needless, so in respect of man, there is principally those two ends for which the Lord hath made absolute promises.

1. To raise up the soul of a helpless sinful cursed lost sinner in his own eyes, to some hope

(at

(at leaſt) of mercy and help from the Lord. For thus uſually every mans ſoul works, to whom the Lord doth intend grace and mercy to: he firſt turns his eyes inward, and makes him to ſee he is ſtark naught, and that he hath not one dram of grace in him, who thought himſelf rich, and wanting nothing before, and conſequently, that he is under the curſe and wrath of God for the preſent, and that if the Lord ſhould but ſtop his breath, and cover his face,

face, and take him away, which he may easily do, and is to be feared he will, that he is undone for ever. Hereupon the soul is awakened and falls to his kitchin physick, as I spake before, prayes, and hears, and amends, and strives to grow better, and to stop up every hole, and to amend it self of every sin, but finding it self to grow worse and worse, and perceiving thereby that he doth but stir, and not clense the puddle, and that it is not amending of nature that he must

must attain to. Nay, he must believe, and make a long arme to heaven, and apprehend the Lord Jesus, (which so few know, or ever shall enjoy) and hereby quench the wrath of God. I say, finding he cannot do thus, no, nor no means of themselves can help him to this, hereupon he is slain of all his self wisdom, and of all his vaine hopes, and now sets down like a desolate widdow, comfortless, and sorrowful, & thinks there

there is no way but death and hell, and the wrath of a displeased God to be expected. And if any come and tell this soul of Gods mercy and pitie to sinners, I saith he, its true, he is even infinitely merciful unto them who are rent from their sins, & that can believe, but that I cannot do, and am sure shall never be able for to do, and therefore what cause have I but to lie down in my sorrow, and to expect my fatal stroke every moment? Reply

Reply again upon this ſoul, and tell him, that though he cannot believe, or looſen his heart from ſin, yet that the Lord hath promiſed to do it, that he will ſubdue all his iniquity, and he will pardon all his ſin, & that he will cauſe men to walk in his waies, &c. True, ſaith the ſoul again, he will do thus for his own people, and for them he hath choſen, but I never had dram of grace in my heart, and there is no evidence that the Lord is mine own, or that I am his:

his: Here again the ſoul lies down, until the Lord diſcovers to the ſoul that he will do theſe things for ſome that have no grace, or never had grace, for theſe promiſes were made to ſuch.

Hereupon the ſoul thinks thus; Theſe promiſes are made for ſome that are filthy, for why ſhould God pour clean water upon them, for ſome that be hard-hearted, for why ſhould he promiſe to take away the ſtony heart from them, &c. and if unto ſome

some such, and I being such a one, why may not the Lord possibly intend and include me, seeing he hath not by his promise excluded nor shut me out? Indeed I dare not say he will, but yet how do I, or Men, or Angells know, but yet I may be one? Hereupon Hope is raised to life againe, seeing God hath undertaken the worke for the vilest, it is possible he may do it for me: now when I am vile and can do nothing for my

my selfe. And thus you may see the first end and use of absolute promises, to be as it were, twigges for to uphold the sinkeing Spirits of hopeless, helpless, distressed souls.

2. The second End and Use of them is this. To create and draw out faith in Jesus Christ in the promises. For as the Law begets terror, so the promises begets Faith. Now no conditionall promise firstly begets faith, because he that is

is under any condition of the Gospel, in that man there is a presupposed faith. Its Gods absolute promise that firstly begets faith, for faith is not assurance, but the comming of the whole soule to Christ in a promise, John 6. 35. And then the soule believes in Christ, when it comes to Christ, now this God works in the Gospel 1. The soul is raised up by hope. And being raised, it secondly comes to Christ, which is faith by vehement unutterable desire. And being

com

come to him, it 3. Embraceth Christ by love, and thus the match is made, and the everlasting knot is tyed.

Now as you have heard, the absolute promise works hope of relief from Christ: and if it works hope, it also works a desire, or coming to Christ by desire. Oh! that thou, Lord wouldst honour thy grace, thy power, thy love, thy promise, in helping me a poor castaway. And thus faith is created (as it were) by this absolute promise:

for it cannot but move the heart of any ſoul that ever felt his want, to cry mightily to the Lord for help, if it hath any hope ſeeing the Lord hath promiſed to do it for ſome. Oh ſaith the ſoul that thou wouldſt do for me: And ſurely were it not for this abſolute promiſe of God no ſoul would deſire because he would have no hope to be ſaved, or to ſeek for any thing at from the hands of God. And thus you ſee to what end God makes and to what uſe a Chriſtian

stian may put these absolute promises.

2. For the second thing (*viz.*) How and when a Christian may apply these promises.

How to apply absolute promises.

I answer, Every Christian is either

1. Within Covenant with God, and knows it, or

2. Within covenant with God, and knows it not, or

3. Out of covenant indeed, for his present estate and condition, yet he is *in fiari*, or making towards it

1. If he be in Cove-

nant and knows it, then you may easily perceive how and when he ought to apply promises unto himself, for he may boldly conclude, If God be his God, then all the promises of God shall be made good unto him; if he be a Son of God, he may boldly challenge at all times at the hands of God, (nay if in some respects, at the hands of Justice it self) the fulfilling of God the Fathers will delivered in the several Legacies of the promise bought by the bloud, and

and ſealed by the ſame bloud of Jeſus Chriſt, that they may and ſhall be made good unto him that is clear.

2. Secondly, If he be in covenant and knows it not, and queſtions hence whether God is his or not, and conſequently, whether the promiſes belong unto him: then the rule is to be obſerved, let him ſo ſue and ſeek for the good of the abſolute promiſe, until by reflecting upon his own acts, herein perceive himſelf adorned and dignified

with the qualification of ſome conditional promiſe, and then if he can find the condition or qualification within himſelf, then as you judg and write, he may conclude that the conditional promiſe belongs to him, and if one promiſe, then all Gods promiſes, and therefore that abſolute promiſes are his owne, becauſe at leaſt on conditional promiſe is. For no unregenerate man is within the compaſs of any one conditional promiſe of grace, unleſs you will ſay he is

under

under the everlasting love of God, the promises of grace being but the mid way between the eternal purpose and decree of love, and the glorious certain execution of that love in time. The promise being the break day of Gods most glorious love, which must shine out in time.

But here you will say is the difficulty *viz.* how I should so seek for the good of absolute promises, as therein to find my self within the compass of some conditional one. *Object.*

Answ. I answer, It is done chiefly by three acts.

1. By being humbly contented, that seeing the Lord hath absolutely promised to work and do all for the soul he intends for to save, even when it can do nothing for it self, & that he hath taken the work into his owne hands; so that it is the promise, offer, office and honour to do all, that therefore you lie down, not sluggishly, but humbly at the feet of God, and contented to have him to be your God, and for ever to be dispo-

disposed in any thing by God, if he will fulfil his covenant in you, contented to part with any sin, if he will rend it from you, contented to know any truth if he will reveal it to you, contented to do any duty if he will enable you, contented to shine bright with all his glorious graces, if he will create and maintain them in you; contented to bear any evil if he will lay his hand under your head: and thereunto strengthen you; and so seeing the Lord promi-

fed to undertake the work for some, put out the work, and put over your soul to him, that he would fulfil the good that his covenant promiseth in your self. Now when you do thus, which (no question) you and many a soul doth, many times reflect upon this act, and see if you cannot or may not finde your self by it under the condition of some conditional promise, and if you do, then are you bound to believe all Gods promises are and will be *Yea* and *Amen* unto

unto you. Now that you do ſo by this act, it ſelf ſpeaks plainly, for how many conditional promiſes are made to the meek, *Bleſſed are the meek*, Matth. 5. and to the humble, whom God will raiſe up. For this is not ſaving meekneſs, to be quietly contented to be, or to do, or to bear any thing that the Lord will have me from mine own ſtrength and feeling, but to be, to do, or to bear any thing that the Lord will have me, if the Lord enable me. Many a ſtout heart would

would gladly have Christ, but if he cannot have him in his own termes, *viz.* Christ and his lusts, Christ and the world too, or by his own strength & power, he will have none of him, but desperately casts him away, and saith, what shall I look after him any more? I cannot pray, I cannot believe, I cannot break this vile and unruly will, this stony adamant heart, thus the pride of a mans heart works. Now he that is truly meekned and humbled, he

he is contented gladly to have God his God, and Christ his Redeemer, and that upon Jesus Christ his owne termes. First, on his owne covenant, now what is that? why it is this: I will give you the good, and work in you the condition too; I will give you my self, and therefore will not stick to give you an eye to see, and a heart to receive too. This is the covenant, now hereupon an humbled soul accepts of Christ according to his covenant, on his owne termes

termes thus, *viz.* upon that condition Lord, that thou wilt humble me, teach me, perſwade me, cauſe me to believe, and in every thing to honour thee; Lord, I am con'ented gladly & joyfully to have thee, do therefore what thou wilt with me. Juſt as a ſick man tells his Phyſician, who comes not to him on theſe termes. If you will make your ſelf half whole, then I will cure you, and do the reſt for you; but being utterly unable to cure, or to know how to cure himſelf,

himself, he tells his Physician, I am content you should begin and perfect the cure, and so honour your skill and love in me, to be contented to take any thing if you will give it me, and if I offer to resist that, you should bind me, and so do any thing with me.

2. The second act is, earnestly to long and come to Christ, to cleave unto Jesus Christ by fervent ardent desire, that he would make good those absolute promises to you, seeing that they are made to some,

some, and that they do not exclude you, for when you ponder well, and see what wonderful great things the Lord promiseth to some, whose heart cannot but be stirred up to say, as that woman in another case, *Lord, give of that water to drink?* and as they in the fifth of John *Lord, evermore give us that bread.* Now doing this, reflect upon this second act, and see if unto it, no conditional promise belongs, and you shall find an affirmative answer from the word.

For

For what is this longing after the good, not of some (which many hypocrites do) but of all the promises, but that which the Scripture cals thirsting, who are commanded to *come and drink of the waters of life freely*, Isa. 55. 1, 2. and hungring, to which all good things are promised, *Matth.* 5. 6. and which coming to Christ (as I spake even now) who hath given this as the first fruit of eternal election, and which kind of people he will never cast away, *Iohn* 6. 37.

Now

Now when you ſee theſe promiſes belonging unto you, why dare you not conclude but that all theſe abſolute ends are yours alſo.

3. The third act is this, Seing God hath promiſed abſolutely ſuch good things in the ſecond covenant, but hath not ſet down the time when, or how much grace he will give; and ſeeing onely he can help, therefore look up, and wait upon the Lord in the uſe of all known means, until he makes good what he hath promiſed

mised to do, and perform, and work for you. Say as beggars that have but one dore to go to for bread, if none hear, or hearing help not, yet lay themselves down at the dore, and say, I will wait here, I am sure I perish if I go away, or quarrel with them in the house, because they help me not so soon as I would, and therefore I will wait, for it may be their compassions may move them as they pass by to help me. So do you, Many a soul coms and longs for the good of

of the promises, but if the Lord do not speedily help him, he goes with discouragements, fears, and discontents, or despair, or sin away, and saith one of these two things, either I shall never have help, or I come not truly, and hence I feel no help. Oh remember that bread is onely to be had at the dore, to be distributed when the Lord seeth need, not when we would, or think we have need, and therefore wait here and say, if I perish, here I will, at the feet of

God, and at the feet of
he promiſes and cove-
ant of God, &c.

Now reflect upon
is act, and ſee if you
ay not find ſome con-
itional promiſe annex-
d unto it, which ſurely
ou may, and I will
ame you but two, *Iſa.*
0. 29, 30, 31. and *Iſa.*
4. 4. and if the condi-
nal promiſe belongs
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ute promiſes are your
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em when you know
em that they are your
owne,

owne, is to preſs God to make them good daily to you: and to believe as verily and really as if you had the performance of them, that they shall. It may be you will ask me, how shall know whether I have these conditions truly me? I anſwer, ſincerity is a very witneſſing grace, the frequent meditation of the Scripture will give you much light, to judge of the ſincerity of them, and that which Saint Paul ſpeaks 1 Cor. 2. 12. ſay unto you, *We ha*

not received the spirit of the World, but of God, whereby we know, (or may know) *the things that are freely given to us of God.*

3. Thirdly, If he be out of the covenant, but yet God begins to work with some common work of his grace upon him: all that I would say to him, and all the use he can make of such absolute promises, consists in these things.

1. Let him consider the freeness of Gods promise, whereby he may be stirred up to conceive

conceive some hope it may be made good to him in time. For the promise is very free and large, excluding none (except those that sin unpardonables) and be their sins and natures never so vile before God, and yet not including any by name, for that is in the conditional promise: and hence such an one is to make this use of it, who knows but the Lord may have pitie upon me in time; and so hang thy hope upon him.

2. Let him consider

the worth and price of Gods promise bought by bloud, and for which some men would give a thousand worlds for the benefit and comfort of; and hereby raise up his heart, as by the freeness of it to hope, so by the price of it to esteem of the thing promised, above pearls, and all the honour and pomp of the world.

3. Let him consider the fulness of the promise, which is a plaister as bigg as his sore, just answerable to all his wants, nay infinitely

more large then his wants. And surely these three things will draw his heart to long for the promise, and then you know what is conditionally promised and bequeathed to them that thirst: For similitude is the ground of love. Now when the fulnes of the promise is seen, there will appear such a sutableness and fitness of the promise to his soul, that he cannot but long for it. Thus much for the fifth trouble.

Quest. Your sixth trouble set down in two heads, put into

into one for brevity, *viz.* secret unwillingness to seek God in the strictest solemn services before you enter into them, weariness of them while they last, and glad when they are gone: the reasons which you mention are partly fear of not using them aright, together with melancholy, and lastly, the strictness of them.

Answ. It is very true, there is abundance of wildness in our hearts, which naturally seek to have their liberty abroad, and cannot endure to be pent in

the narrow room of holy performances, extraordinary duties, &c. no more then children can be pent up from their play. And hence it is weary of them, and glad to think of their departures and ends. And truly it is one of the most grievous messages that a holy heart can feel, and I beseech the Lord of heaven and earth to keep you, and me, and all his for ever, while we are here in our valley, under the sense of such distempers as our greatest misery. And therefore

therefore me-thought it was a solemn sweet speech of an honest man to his friend, who seeing him oppressed with such distempers as you mention, and perceiving him to droop under them, he came cheerfully to him, and suddenly said unto him, I can tell you good news, the best that ever you heard, *viz.* Assoon as ever you are in heaven, you shall serve Christ without weariness: Which words well thought on, revived the man. That which I

would speak with as much tenderness of compassion as I am able to you. I refer to these things.

1. That no child of God is never usually weary of the duty, but rather of his vile heart, to think of, and to look upon, that in the duty *Christs yoke is easie, and his burthen light*, to him that takes it on his neck, and puts his soul under it. The duty nakedly considered in it self, is glorious in his eies, and sweet to his soul, and hence sometimes never well

well, but when he considers his dead, blinde, barren, and senseless heart that he is to carry to the duty, and that he fears, and hath felt will abide with him in the duty: Oh! this grieves, here the soul pincheth. An Hypocrite is weary of the duty, a childe of God rejoyceth in it, but he is weary of his sin, & unsavoryness and weariness in the duty. I perswade my self Sir that you may soon mistake your spirit herein: you think you are unwilling to come to the

duty; and are weary of it, when indeed, it is your glory, joy, and love; but it is becauſe you fear you can do it no better, that troubles you, that you have ſuch a vile heart in it. And if your trouble be from hence, the good Lord increaſe it in you daily; and withal, bleſs the Lord and ſay, Lord, though I am weary of my vile heart, in theſe daies of humiliation, in theſe ſabbaths, yet I bleſs thee, the daies and duties themſelves thou knoweſt are dear unto me, It

is

is not Lord becauſe I am weary of thy word, but becauſe I can do it no better, I am weary of my ſelf, and this vile heart; here is much love in ſuch a ſpirit to the Lord. And believe it Sir, your love wants not its recompences, and remember that the Lord reſpects you not according to your duties done, but according to your love in them, and to them. And therefore thoſe duties you are aſhamed to owne, the Lord will not be aſhamed to crown.

2. Consider you must and shall be baited with these distempers of heart, sometimes more, and sometimes less, as long as you live. It is part of *Paul's* body of death which he must carry with him, till he come to bury himself.

3. Those means which may help you to be freed from them (a little at least) are these among many.

1. Be but truly and really, not by fits and darkly, sensible of them, men in deep miseries, are not unwilling to be helped

helped out.

2. Judge ye not rigorously of God, although he were a bloudy austere God, as he did of his master whose talent he had, and hence never improved it; but look upon God as having a Fathers heart and affection towards you in the meanest and greatest performances; which is double, either to give you strength to do what you cannot (*I can do all things through Christ*) or having come to him for it, to accept of what you would do for him,

as

as if it were done; and this will make you joy in the poorest performance, that though it be never so full of vileness, yet the Lord out of his Fatherly love accepts of it as glorious.

3. Renew morning and evening by sad and solemn meditation, the sense of Gods love to you in Christ, and in every duty that he sets you about, and love will love and like the yoke, and make the commandments that they shall not be grievous to you.

Thus

Thus I have briefly done with your new troubles which you mention, you say, because you may not have the like opportunity of writing again. It may be so, and therefore I have desired to satisfie you, which I beseech the Lord himselfe to do.

Next you come to reply to my first letter, of which I have kept no copie, as I never did of any, and hence may and do forget what I writ then unto you. So much light as your letter

ter lends me to bring things to mind, I will gladly take, and be more brief in answer.

Qu. 1. You find the strength of grace to be got in you rather by argumentation, then inward communication and influence arising from the union to Christ. And this troubles you.

Answ. To which I answer these three things.

1. That as the old sinful nature is communicated from *Adam* the first to us, without any argumentation; so the new nature, which is the seed

seed, foundation, and plot of all grace, is diffused into us by the second *Adam* when we are united to him, without argumentation. It is onely by divine operation. The Lord leave not me, nor any friend I have, to a naked Arminian illumination and perswasion.

2. That to the increase of those habits, and drawing out the acts of the new creature, the Lord is pleased to use moral and rational perswasions; as in the instance you gave, Christ

Christ died for us, then hence the love of Christ constrains: but remember withal, It is not the bare meditation, or strength of reason or perswasion, that elicits such divine and noble acts in the heart and affection, but it is the bloud of Christ sprinkling these serious meditations, that makes them work such graces in the soul; which I might show at large: which bloud is the salve, though argumentation is the cloth or leather to which it sticks, and by which

which it is applyed; but from such leather comes no vertue, all of it is from the bloud of Christ, which by argumentation heals the soul. For if it were nakedly in the argumentation to stir your heart, and to worke strength of grace, what should be the reason that sometimes you are no more moved by all your argumentations, then a mountain of brass is by the winds? why should the same truth affect you at one time, and not at another, when you

you are as fitly disposed to be affected as at the first? Therefore consider it is not your reason and argumentation, but Christs bloud that doth all, by as admirable, and yet secret operation.

3. Your union to Christ on your part is begun, and partly wrought by the understanding, and hence the good that you get by it at any time, it is from your union, or part of it at least.

Qu. 2. Again you ask me, whether *Calvin* doth not expreis fully my thoughts

thoughts about our spiritual union, in his *lib.* 4. *cap.* 17.

Answ. I answer, I have forgot what he hath writ, and my self have read long since out of him, and for the present I have no books about me where I am, and therefore cannot satisfie you in this, neither know I when I shall seeke to finde out the book and place; If I have leisure, I will either write to you, or tell some of your friends before I am gone, what he hath said or writ that way, &c.

Again

Qu. 3. Again thirdly, You desire me to tell you how my self came to the cure of Atheistical thoughts, and whether they did wear out, or whether they were rationally overthrown.

Answ. I answer, At first they did wear out, meeting with fruitless and dead hearted company which was at the University. 2. The Lord awakened me again, and bid me beware lest an old sore broke out again: and this I found that strength of reason would

would commonly convince my understanding that there was a God, but I felt it utterly insufficient to perswade my will of it unless it was by fits, when I thought Gods spirit moved upon the Chaos of those horrible thoughts; and this I think will be found a truth.

3. I did groan under the bondage of those unbelieving thoughts, looking up, and sighing to the Lord, that if he were as his works and word declared him to be,

be, he would be pleased
to reveal himself by his
owne beams, and per-
swade my heart by his
owne spirit of his Ex-
sence and being, which
if he would do, I should
account it the greatest
mercy that ever he
shewed me. And
ter grievous and heavier
perplexities, when I was
by them almost forced
to make an end of my-
self and sinful life, and
to be mine owne Exe-
cutioner, the Lord
came between the bitter
and the water, and fought
me out of anguish to
spi

spirit, (as she prayed for a child) to pray unto him for light in the midst of so great darkness, In which time he revealed himself, manifested his love, stilled all those raging thoughts, gave returne in great measure of them; so that though I could not read the Scripture without blasphemous thoughts before, now I saw a glory, a Majesty, a mysterie, a Depth in it, which fully perswaded, and which light (I desire to speak to the glory of his free grace,

grace, seeing you call me to it) is not wholy put out, but remains while I desire to walk closely with him, unto this day. And thus the Lord opened mine eies, and cured me of this misery; and if any such base thoughts come (like beggers to my dore) to my mind, and put these scruples to me, I use to send them away with this answer, Why shall I question that Truth which I have both known and seen.

Object. But you say this remedy is good, *viz.* prayer

prayer, but that you cannot use it, especially because you question the truth of God.

Answ. Yet (dear Sir) give not over this Trade, you will doubtless find it gainful, when it may be God hath laden you more with these thoughts, and made you loath your self for them. But the thing seems strange to me, if I mistake you not, *viz.* that your heart will not be perswaded, but that you must resolve your doubts concerning the perfection of Scripture,

not by seeking to harmonise those passages that seem to cross one another, but by ascribing some humanity or error, (if I may interpret you) to the penmen, seing S. *Paul* sait *We prophecy but in part* and seeing one of the Evangelists leaves out the doxologie in the Lords prayer.

Sir, if you take these thoughts, arising from these and the like grounds, as your burden, I do not blame you but pitie you in that respect, but if your judg-

men

ment indeed think so, I am sorry you should harbour such thoughts one hour within dores: for you know that holy men writ the Scriptures (but so far they might erre, but it is added) as they were inspired, or (as the Original hath it) as they were moved or carried in the armes of the holy Ghost, and so forth how could they erre? how could God lye? It is true, *Paul* did prophesie but in part, and is this an argument, because he did not prophesie fully, therefore in

some things he did not
propheſie truly; I am
perſwaded you will ſay
there are many things
my poor thoughts have
ſuggeſted to you, as
true; and yet I am
perſwaded I do but in
them propheſie (if I
may ſo ſay) but in part.
The Spirit of God di-
rected the four Evange-
liſts to write, yet ſo, as
they did not all write
what another writ, but
in great wiſdom left
ſome things doubt-
full, and ſhort in one,
which are more clear
and full in another;

and

and hence the Doxologie is fully set down in one, and not in another, and many reasons *I* could set you down why, but that is needlesse: *I* grant you ought not to put up all with a charitable opinion of Scripture, but if you can, by reason, reading, and comparing, helpe your heart to a full perswasion, this is Scripture: but many things you cannot get satisfaction for, by that way and meanes, but still your Spirit

will be left dark and doubtful; What course will you here take for resolution, which is Scripture? The papists say it is so, because their Church hath christned it for Scripture; you say you will see reason for that it is so, or else you cannot be satisfied, then I fear you will never be satisfied. (I think) In this case therefore these two things you are to do.

1. To go to God by prayer, to give you resolution of all your doubts, and by some means or other, some light

ight to see whether this
s his word or not. Se-
condly, if this be his
word, that he would
persuade your heart of
t, that it is so: For the
east resolution which is
Scripture, and which is
ot, is made by the
me persuasion, and
le persuasion of the
me Spirit that writ the
cripture. Concern-
g the Angels that ap-
eared to *Mary*, see
errard, and he briefly,
(I think) will satisfie
ou: In your answer
o the particular scruples
bout the Scripture

sense, and the dissonancy of them. Only this I will add to the last clause about these things, that if the Scripture be inspired by the holy Ghost, and that not in the sum and substance of it, but to every word and sentence of it, which I think you will not doubt of, when you have considered it, then I think it will undeniably follow, that the same spirit of truth is also a spirit of order, and hence the method of various penning of it, is from the spirit too, which you say you stick at. Againe

An. 2.

Again to your third thing, concerning your ſpirit being burthened with involuntary infirmities, as burdens, but not as ſins. I ſay nothing now, becauſe I perceive by one part of your reply that the Lord hath done you ſome good by the firſt anſwer, only it is your grief you cannot fear them, nor condemn your ſelf for them, as damning ſins. For ſatisfaction of which, *I* hope this reply to your ſecond trouble will give you ſome ſatisfaction.

Again to your fourth

Qu. 4.

queſtion, to know whether theſe changes you have ſometimes, and theſe movings of the ſpirit, are not of natural temper, or Gods ſpirit. It ſeems I did a little miſtake the meaning, becauſe you meant not the main work of grace, but occaſional ſtirrings and movings of heart, as by reading ſome pathetical letter, your ſpirit is moved with joy or ſorrow, which it may be will not be ſtirred at ſome other time, as by drinking a cup of wine, the ſpirit is made more cheerful

ful and lively, &c.

Answ. I answer these three things.

1. First, That it is very usual for natural affections to be raised by a natural temper, as by drinking, eating, novelties of the Gospel. *John*'s candle flies were ravished with the Gospel: People are naturally moved sometimes by a thundring minister, yet never a whit the more grace, &c. and it is a good speech of Doctor *Ames*: Arminian universal grace (as they describe it) may be the effect

fect of a good dinner sometimes.

2. That though the being of grace depends not upon the temper of the body, yet the exercise of grace, and many gifts of grace, together with the feeling of it doth. And hence a good dinner, and somtimes wine to a sad melancholy (if gracious) heart may remove *rem prohibentem* that may keepe grace, as joy and thankfulnes from working, and so take the grace and draw it out, not create and diffuse the grace:

grace : The Prophet called (you know) for a minſtril, which ſome think, (and that upon good grounds) was to raiſe up his heavie heart, and make him cheerful and fit to ſpeak, the body is the inſtrument, which if it be broken, the beſt grace will hardly ſound, but if whole, then they will.

3. If you would know when theſe things only draw out grace, or make a thing like unto grace in the ſoul. I anſwer, by theſe two things chiefly.

1. If

1. If it be true grace, if ever it makes you more humble and vile in your own eies, and say, Lord, why doſt thou give me any deſire to thee, any cheerfulneſs in ſerving thee? &c.

2. It makes you more thankful, and to bleſs the Lord that he thus remembers you, for this is a ſtanding rule, what ever comes from nature, and a mans ſelf, it ever builds up it ſelf, and returns to ſelf again; what ever grace comes from Chriſt, it drives a man out of himſelf, by

making

making him humble, and drawes him unto Christ that sent him, by making him thankful; I think all grace, and stirrings, and movings, that have not this double effect in some measure, are to be suspected, and if they do, it is dangerous to doubt whether they are or no.

5. Again, Your fifth thing about providence, you say you cannot see a positive providence, although you do see a negative providence in all your occasions, & comforts, and crosses, you meet

meet withal, as namely, you can thank God for not taking away your life, &c. but you cannot see God giving it.

An. 1. I answer, 1. Consider what I writ to you at first about this question in general.

2. Ponder sadly whether any creature or appurtenance to it, hath its being from it self, or frō the will & word of God *viz.* I will have such a man to be, & such a memory to be &c. I think you will say nothing can make it selfe, therefore here is a positive providence

in having life, liberty, &c

3. Consider whether the same will and word that gives it a being, together with all the appurtenances to it, doth not also give it act and motion. That it is so, I thus demonstrate it. 1. Every creature is made for an end, for no wise efficient, but works for some wise end. 2. That no creature can load it self to its end, if sinful or irrational. 3. God must and doth lead it by its several acts & movings to that end. Hence 4. Every act is determined by God. And

And although I grant some creatures move freely, some necessarily, yet it is from a positive will and providence that they move, act and see. Therefore you see what cause there is to see a positive providence in every thing.

Concerning the rest of your letter, Oh that I had time and heart to write more, yet I hope I have writ enough for this time, and the Lord knows whether evermore or no. However I thank you heartily for improving me this way

of

of writing, who have my mouth ſtopt from ſpeaking. I wish I had more ſuch friends to deal thus with me, and my ſelf more time, and a more fruitful head and heart to improve my ſelf, this, or any other like way for them: For who knows what breathings of Gods ſpirit are loſt for want of writing, eſpecially when there is no ſeaſon of ſpeaking. Truly Sir, I meet with few that are much troubled in that manner as your ſelf, but they go on in an eaſie, quiet, and very

very dangerous way: which troubles (I perswade my self) keep you awaking, when other virgins are slumbring, & after which (I am perswaded) the Lord intends to use you for more then common service, if you wade well through them; however as I said before, be not discoraged, or too much perplexed in sorrow for them. For as surely, as far as I can guess, the Lord is preparing you for himselfe by them. I shall not forget you, though I never saw you:

and

and I beseech you if you have any spark of affection toward me, kindled by these few lines, remember when you are best able to pray for your self, to remember to look after me and mine, and all that go with me on the mighty waters, and then to look up and sigh to heaven for me, that the Lord would out of his free grace but bring me to that good land, and those glorious Ordinances, and that there I may but behold the face of the Lord in his Temple,

Temple, though he never delight to use me there, though I and mine should possibly beg there, and that if the Lord should call me to my solemn work and service for the good of his church and people, and company that go with me, or are gone before me, that then the Lord Jesus would reveal his secrets to me, and enable me the little time I have to live, to be fruitful to him, and to have a larger heart then ever for him. As for yourself, I shall desire the

he Lord to keep you
blameless and unspotted
an evil world, and that
he hath begun, so he
ould perfect, and
own his divine graces
d work in you, and
at you may be preser-
ed from National sins,
which shortly bring
National and most hea-
ie plagues.

And the presence of
he Lord may abide with
ou, and in you, until the
ord call for you. Re-
member my kind love
o your father, whose
ame I have forgot, and
y whom I could not
send

send these lines, being then hindred by busi-nes. Now the peace of Jesus Christ be with you and keep you upright and blameles till death. And if I never see you more till the last and great day, then Farewel Farewel.

Yours in Christ Jesus
Th. S.

The first

PRINCIPLES

Of the Oracles of

GOD.

Collected

By THOMAS SHEPHEARD, Sometimes of *Emanuel-Colledge*. Now Preacher of Gods Word in *New-England.*

Heb. 5.12.

For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God; and are become such as have need of milk, and not of strong meat.

LONDON,
Printed by *M. Simmons*, 1648

To THE CHRISTIAN READER.

It is no disparage-
ments at all, for
his wise Master-Build-
er, to labour sometimes
with the Hammer of the
Word, to fasten these
nails of Truth *in a*
more place, even in the
heads and hearts of In-
fant-Christians.

Mr. *Thomas Shepheard of New-England.*

Neither is it below
the highest Scholar in
Christs School, to hold

2 Tim. i. 13.

fast the form of whol-
some words.

The great Apostle himself, (who was rapt up into the third Heaven) although he had received a Commission of Christ his Master to make Disciples, yet he was a Disciple still: for he not onely Catechised others, but learned and that again, and again. The first Principles of the Oracles of God, *which are called* The Mysteries of the Kingdome of Heaven and The depths of God: *that is, in plain*

Heb. 5. 12. Matth. 13. 11.

τὰ στοιχεῖα τῆς ἀρχῆς τοῦ λόγου τοῦ θεοῦ.

English, those Doctrinal Truths, which are truely Fundamental, and absolutely necessary unto Salvation; that we may be able by sound Doctrine both to Exhort and Convince the Gain-sayers; and be ready alwayes to give an answer to every man that asketh us a reason of the hope that is in us. *Thus heartily beseeching thee, in the Name of Christ, to* search the Scriptures, *and* to give thy selfe a 3 con-

1 Cor. 3. 10

Tit. 1. 9.

1 Pet. 3. 15.

Iohn 5. 39.

Acts 6. 4. continually to Prayer, and the Ministerie of the Word: that
2 Pet. 3. 8. you may grow in Grace, and in the Knowledge, of our LORD and SAVIOUR JESUS
Acts 20, 32. CHRIST. I now commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are Sanctified. So be it.

Friend, I am thine, if thou doest love the

the Truth, and our LORD JESUS CHRIST in sincerity.

William Adderley.

Dated, from *Charterhouse* in *London*, February, 1. 1647.

Sum

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The Sum of *CHRISTIAN* RELIGION:

In way of Queſtion and Anſwer.

Delivered by Maſter TH. SHEPHARD *in* N. E.

Queſt.

WHat is the beſt and laſt end of Man?

A. To

I

A. To live to God. *Rom.* 6. 10, 11. *Gal.* 3. 19. 2 *Cor.* 5. 3. 15.

Q. How is man to live unto God?

A. Two waies,

First, By Faith in God *Psal.* 37. 3.

Secondly, By obsevance of God. *Eccles.* 12. 13.

Q. What is faith in God?

A. It is the first act of our spiritual life, where by the soul believing God, believeth in God and there resteth as in the onely Author and Principle of Life. *He-*

10. 38. *John* 3. 33, 36. *Rom.* 4. 3. *Heb.* 11. 13. *Heb.* 4. 3. *Deut.* 30. 20.

Q. *What is God?*

A. God onely knoweth himself, no man can so know him and live: Yet he hath manifested himself unto us in his back-parts, according to our manner or measure of knowing things: and we need know no more of him then these, that we may live. 1 *Tim.* 6. 16. *Exod.* 33. 19. 23.

Q. *What are Gods back-parts?*

A. They are two, First, His sufficiency:

Psal. 36. 9. Secondly His Efficiency. *Rom.* 4. 21.

Q. What is Gods sufficiency?

A. It is his perfection fulnes of all good whereby he is all-sufficient for us in himself. *Psal.* 16. 11. *Gen.* 17. 1.

Q. Wherein stand and appears Gods sufficiency?

A. First in his Essence, *Psal.* 68. 19.

Secondly, In his subsistence or persons, *2 Sam.* 7. 20. 25.

Q. What is Gods Essence?

A. Where

A. Whereby he is that absolute first being, *Rev.* 1. 8. *Isa.* 44. 6. *Exod.* 3. 14.

Q. *Can you sufficiently conceive of the Glory of this one most pure Essence, by one act of Faith?*

A. No, and therefore the Lord hath manifested it unto us by divers attributes, *Deut.* 29. 29. *Exod.* 34. 6, 7.

Q. *What are Gods attributes?*

A. That one most pure Essence, diversly apprehended of us, as it is diversly made known unto us. 1 *Ioh.* 4. 16. *Isa.* 43. 25.

Q. *How*

Q. *How many kindes of attributes are there?*

A. There are two sorts of them.

First, Some shewing what God is:

Secondly, some shewing who God is.

Q. *By what attributes know you what God is?*

A. By these. God is a spirit living of himself. *Iohn* 4. 24. *Iohn* 5. 26.

Q. *By what attributes do you understand who God is?*

A. By his Essential properties, which shew to us: First How great a God he is, *Psal.* 77. 13.

Secondly

Secondly, What a manner of God he is. *Mat.* 6. 17.

Q. *What attributes shew how great a God he is?*

A. First his infiniteness, whereby he is without all limits of Essence. 2 *Chron.* 2. 5, 6.

Secondly, His Eternity, whereby he is without all limits of beginning, succession, or end of Time. *Psal.* 102. 25, 26, 27. 1 *Tim.* 1. 17.

Q. *What are those attributes which shew what a manner of God he is?*

A. His qualities where-

by he acteth with, are of two ſorts.

Firſt, His Faculties, whereby he is able to act. *Eſa.* 60.16. & 63.1.

Secondly, His Vertues of thoſe Faculties, whereby he is prompt and ready to act. *Pſal.* 86.5.

Q. *What are his Faculties?*

A. Firſt, His underſtanding, whereby he underſtandeth together, and at once all Truth. *Heb.* 4.13. *Acts* 15.18.

Secondly, His Will whereby he purely willeth all good. *Pſal.* 119. 68.

Q. *What*

Q. *What are the vertues of those Faculties?*

A. First, They are intellectual, the vertues of his understanding, as Wisdom, Knowledge, and the rest.

Secondly, Moral, the vertue of his Will, as Love, Holines, Mercy. In the acting of both which, consists Gods happines.

Thus much have you seen of Gods sufficiency, in regard of his Essence. Now follows his subsistence.

Q. *What are his subsistences or persons?*

A. That one most pure Essence with its Relative properties.

Q. *What are those Relative properties?*

A. They are three.

First, To beget.

Secondly, To be begotten.

Thirdly, To proceed from both.

Q. *How many Persons learn you from hence to be in God?*

A. Three:

First, The first, is the Father, the first Person in order, begetting the Son. *Psal.* 2. 7.

Secondly, The Son the

the second Person, begotten of the Father: *John* 3. 6. *Heb.* 1. 3.

Thirdly, The Spirit, the third Person, proceeding from them both. *Ioh.* 15. 26.

Q. *Are these three Persons three distinct Gods?*

A. No, For they are that one pure Essence, and therefore but one God: *Iohn* 1. 1. *Rom.* 9. 5. 2 *Cor.* 6. 16. 1 *Cor.* 2. 10.

Q. *If every Person be good, how can they be distinct Persons, and not distinct Gods?*

A. Yes,

A. Yes, Becauſe one and the ſame thing may have many relative properties, and reſpects of being, which in the God-head make diſtinct Perſons. As one and the ſame man, may be a Father in one reſpect, a Maſter in another reſpect, and a Scholar in another reſpect.

Q. *If theſe three perſons be but one God, what follows from hence?*

A. That all the three Perſons are Co equal, Coeternal, ſubſiſting in, not ſeparating from each

each other, and therefore delighting in each other, glorifying each other. *Prov.* 8. 30. *Thus much concerning God.*

Now concerning the works of God.

Q. *Thus much concerning Gods sufficiency, What is his efficiency?*

A. Whereby he worketh all things, and all in all things. *Ro.* 11. 36. *Esa.* 45. 7.

Q. *What of God shines forth, and are you to behold in his Efficiency?*

A. Two things,

First, Gods Omnipotency,

potency, in respect of his Essence.

Secondly, the co-operation and distinct manner of working of the three Persons. *Rom.* 1. 20. *Iohn* 5. 17.

Q. *What is Gods omnipotency?*

A. It is his almighty power, whereby he is able to bring to pass all that he doth will, or what ever he can will or decree. *2 Chron.* 20. 6. *Phil.* 3. 21. *Mat.* 3. 9. *Psal.* 115. 7.

Q. *What is Gods Decree?*

A. It is his Eternal and

and determinate purpose, concerning the effecting of all things by his mighty power, according to his counsel. *Eph.* 1. 11.

Q. *What attributes or glory of God appear in his Decree?*

A. First, His Constancie, whereby his Decree remains unchangeable, *Numb.* 23. 19.

2. His Truth, whereby he delivereth nothing but what he hath decreed. *Ier.* 10. 10.

Thirdly, His faithfulnes, whereby he effecteth

fecteth what ever he decreeth according thereunto. *Esa.* 46. 10.

Q. *What is Gods Counsel?*

A. His deliberation as it were, for the best effecting of every thing according to his Wisdom. *Acts* 4. 24. *Psalm* 104. 24.

Q. *What is Gods wisdom?*

A. It is the Idæa or perfect platform of all things in the minde of God, which either can be known, or shall be done, according to the good pleasure of his will.

will. *Heb.* 11.3. *Prov.* 8. 12, 13.

Q. What is the good pleasure of Gods will?

A. It is the most free Act of his Will, whereby he willeth himself directly, as the greatest good, and all other things for himself, according to his good pleasure. *Matth.* 11.25. *Prov.* 16. 4.

Q. What learn you from hence?

A. That Gods good pleasure is the first and best cause of all things. *Psal.* 115. 3. *Isal.* 33. 8, 9, 10, 11.

Q. What

Q. What is the Co-operations of the three Persons in Gods Efficiencie?

or Subsistencie

A. Whereby they work the same thing together unseparably. Ioh. 5. 17. 19. & 16. 13, 14.

Q. If they work the same thing together, How is it that some works are attributed to God the Father? as Creation: some to the Son, as Redemption; some to the holy Spirit, as application.

A. This is not because the same work is not common to all the three Persons, but because

cause that work is principally attributed in Scripture to that person whose distinct manner of working appears chiefly in the work.

Q. What is God the Fathers distinct manner of working?

A. His working is from himself by the Son, and to the holy Ghost, *Psal.*33.6. *Iohn* 1. 3. and hence the begining, and so the Creation of all things is attributed to him.

Q. What is God the Sons manner of working?

A. His working is from

from the Father, by the holy Ghost, *Iohn* 14.16. and hence the dispensation of things, and so Redemption, is attributed unto him.

Q. What is the holy Ghosts manner of working?

A. His working is from the Father and the Son, *Iohn* 14. 26. and hence the consummation of all things, and so application is attributed unto him.

Q. Wherein doth Gods efficiency or working appear?

A. In two things.

First

First, in his creation of the world.

Secondly, In his providence over the world. *Esa.* 37.16.

Q. What is his creation?

A. It is Gods efficiencie, whereby he made the whole World of nothing, originally exceeding good. *Ps.* 33.9. *Gen.* 1.31.

Q. Did the Lord make the world in an instant?

A. No, but by parts, in the space of six daies, described at large by *Moses*, Gen. 1.

Q. When

Q. When did the Lord make the third heaven, with the angels their inhabitants.

A. In the first day, in the first beginning of it. *Gen.* 1. 1. *Iob* 38. 6, 7.

Q. What is the creation of the third heaven?

A. Whereby he made it to be the heaven of heavens, a most glorious place, replenished with all pleasure which belongs to eternal happines, wherein his Majesty is seen face to face, and therefore called the habitation of God. 2 *Chr.* 2. 5, 6. *Ps.* 16. 11. *Ps.* 63.

Q. What is the creation of the angels.

A. Whereby he created an innumerable number of them, in holines, to be ministring spirits, with most acutenes of understanding, liberty of will, great strength, and speedy in motion, to celebrate his praises, and execute his commands, specially to the heirs of salvation. *Heb.* 11. 22. *Iohn* 8. 44. *Heb.* 1. 14. 2 *Sam.* 14. 20. *Iude* 6. 2 *Pet.* 2. 11. *Esa.* 6. 2. *Ps.* 130. 20.

Q. When did God create man?

A. The

A. The sixt day, *Gen.* 1. 27.

Q. *How did God create man?*

A. He made him a reasonable creature, consisting of body, and an immortal soul, in the Image of God, *Gen.* 2. 7. *Gen.* 1. 28.

Q. *What is the image of God wherein he was made?*

A. That hability of man to resemble God and wherein he was like unto God, in wisdom holines, righteousnes both in his nature, and in his government of him

sel

selfand all creatures, *Col.* 3. 10. *Ephes.* 4. 24. *Gen.* 1. 26.

Q. *What became of man being thus made?*

A. He was placed in the Garden of Eden, as in his Princely Court, to live unto God, together with the woman which God gave him. *Gen.* 2. 15.

Q. Thus much of Gods creation. *What is his Providence?*

A. Whereby he provideth for his creatures being made, even to the least circumstance. *Psal.* 145. 16. *Prov.* 16. 33.

Q. *How is Gods Providence distinguished?*

A. It is either, first, Ordinary, and mediate, whereby he provideth for his creatures by ordinary and usual means. *Hos.* 2. 22.

Secondly, Extraordinary and immediate, whereby he provides for his creatures by miracles, or immediately by himself. *Psal.* 36. 4. *Dan.* 3. 17.

Q. *Wherein is Gods Providence seen?*

A. First, in conservation, whereby he upholdeth things in their being and

and power of working, *Act.* 17. 28. *Psal.* 104. 29, 30. *Neh.* 9. 6.

Secondly, in Gubernation, whereby he guides, directs, and brings all creatures to their ends, *Psal.* 29. 10. *Psal.* 33. 11.

Q. Doth God govern all creatures alike?

A. No, but some he governs by a common providence, and others by a special providence, to wit, Angels and Men, to an eternal estate of happines in pleasing him, or of misery in displeasing him. *Deu.* 30. 15 16.

Q. *What of Gods Providence appears in his special government of man?*

A. Two things.

1. Mans Apostacie or fall.

2. His recovery or rising again.

Q. *Concerning Mans fall, what are you to observe therein?*

A. Two things.

1. His transgression in eating the forbidden fruit. *Gen.* 2. 17.

2. The propagation of this unto all *Adam's* posterity.

Q. *Was this so great a sin*

sia to eat of the forbidden fruit?

A. Yes, exceeding great, this Tree being a Sacrament of the Covenant; also he had a special charge not to eat of it: and in it the whole man did strike against the whole law, even when God had so highly advanced him.

Q. *What are the causes of this transgression?*

A. The blameless cause was the Law of God. *Rom* 5. 13. And hence as the Law did it, so God did it: holy,

justly, and blamelesly. *Rom.* 7.10,11,12.

Q. *What are the blameable causes?*

A. Two principally.

1. The divel abusing the serpent to deceive the woman. *Gen.* 3.1.

2. Man himself in abusing his own free-will, in receiving the temptation which he might have resisted. *Eph.* 7.29.

Q. *What is the Devil?*

A. That great number of apostate and rebellious Angels, which through pride and blasphemy against God, and malice

malice against man, became lyars, and murtherers of man, by bringing him into that sin. *Lu.* 11. 18. 1 *Tim.* 3. 6. 1 *Joh.* 3. 12. *John* 8. 44.

Q. *What are the effects and fruits of this transgression?*

A. They are two.

1. Guilt, whereby they are tyed to undergo due punishment for the fault. *Rom.* 3. 19.

2. Punishment, which is the just anger of God upon them for the filth of sin. *Rom.* 1. 18.

Q. *What are the particular punishments in-*

flicted on the causes of this sin?

A. Besides the fearful punishment of the devils, mentioned *Iude* 6. and that of the serpent and the Woman, *Gen.* 3. 14. 16. the punishment of man was first, Sin Original and Actual. Secondly, Death. *Gen.* 5. 5.

Q. *What is sin?*

A. The transgression of Gods Law. *Iohn* 3. 4.

Q. *What is Original and Actual sin?*

A. First, Original sin is the contrariety of the whole

whole nature of man to the law of God, whereby it being averse from all good, is enclined to all evil. *Eccles.* 8. 11. *Gen.* 6. 5. *Rom.* 6. 20.

Secondly, Actual sin is the continual jarring of the actions of man from the Law of God, by reason of original sin, and so man hath no free will to any spiritual good. *Esa.* 65. 2, 3. *Iames* 1. 14, 15. *Esa.* 1. 11.

Q. *What death is that God inflicts on man for sin?*

A. A double death.

1. The first death of the body, together with the beginings of it in this world, as grief, shame, losses, sicknesses, *Deut.* 28. 21, 22. 35.

2. The second death of the soul, which is the eternal separation and rejection of the soul after death, and soul and body after judgement, from God, into everlasting torments in hell.

Q. *Is there no beginings of this death, as there is of the other in this life?*

A. Yes, as first, Security and hardnes of heart,

heart, which cannot feel sin its greatest evil.

2. Terrors of Conscience. *Heb.* 2. 15.

3. Bondage of Satan. *Eph.* 2. 2.

4. The curse of God in all blessings, whereby they are fitted for destruction. *Rom.* 9. 22.

Q. *What of God's attributes shine forth here?*

1. His unholiness, whereby he being pure from all sin, cannot away with the least sin in the best of his creatures. *Heb.* 1. 13.

2. His Justice, whereby he being most

Just,

Juſt in himſelf, cannot but punish man for ſin, as well as reward him for well-doing. 2 *Theſ.* 1. 6.

3. His Patience, whereby he uſeth pitie; Patience, and Bountie, to his creatures offending. *Rom.* 2. 3.

Q. *Is this ſin, and the punishment of it derived to all mens poſterity?*

A. Yes, *Iohn* 3. 3. *Eph.* 2. 3.

Q. *How is it propagated?*

A. By the imputation of *Adams* ſin unto us, and ſo the punishment

ment must needs follow upon it. *Rom.* 5. 13.

Q. *Why should Adams sin be imputed to all his posterity.*

A. Because we were in him as the members in the head, as children in his loyns, as debtors in their surety, as branches in their roots, it being just, that as if he standing, all had stood, by imputation of his righteousnes; so he falling, all should fall, by the imputation of his sin.

Q. *Thus you have seen mans apostacy from God, what is his recovery?*

A. It

A. It is the return of man to the favour of God again, meerly out of favour, and the exceeding riches of his free grace. *Eph.* 2. 12, 13. *Rom.* 5. 8.

Q. *How are we brought into favour, and what are the parts of this recovery?*

A. Two waies.

First, by Redemption. 2 *Cor.* 5. 19, 20.

Secondly, By Application hereof. *Tit.* 3. 6.

Q. *What is Redemption?*

A. The satisfaction made, or the price paid,

to the Justice of God for the life, and deliverance of man out of the captivity of sin, Satan, and death, by a Redeemer, according to the Covenant made between him and the Father. 1 *Cor.* 6. 20. *Luk.* 1. 74. *Esa.* 55. 10, 11.

Q. Who is this Redeemer?

A. Jesus Christ, God and Man. *Mat.* 1. 23. *Joh.* 1. 14. *Col.* 2. 19.

Q. Why is he God-Man?

A. That so he might be a fit Mediator, to transact all businesses between

between God and man, in the execution of his three offices whereunto he was anointed of the Father. *1 Tim.* 2.5. *Esa.* 42.12.

Q. What are those three Offices of Christ?

1. His Prophetical Office, whereby he doth reveal the will of the Father. *Acts* 3.22. *Col.* 2.3.

2. His Priestly office whereby he makes full atonement with the Father for us. *Col.* 1.20.

3. His Kingly office, whereby he governs his people whom he had taught,

taught, and reconciled, subduing their enemies, and procuring their eternal peace. *Psal.* 2, 6. *Isa.* 9. 6.

Q. How hath Christ Jesus made satisfaction?

A. By his humiliation, whereby he was made subject throughout his whole life and death, to the strict Justice of God, to perform what ever the same might require for the redemption of man. *Gal.* 4. 4, 5.

Q. What did Gods Justice require of man.

A. 1. Death, for the breach

breach of the Law, and that Christ tasted, in his bitter sufferings, both of body and soul, by being made sin, and so abolishing sin; and this is called his *Passive Obedience*. *Heb.* 2. 9. *Eph.* 1. 7. 2 *Cor.* 5. 21. *Gal.* 3. 13.

2. Perfect Obedience, in fulfilling the Law perfectly, both in his Nature and Actions for the procuring and meriting of life; and this is called his *Active Obedience*. Heb. 7. 26.

Q. What followes Christ his humiliation?

A. His Exaltation, which

which is his glorious victory, and open Triumph over all his and our enemies, sin, Satan, and death, in the several degrees of it. *Luke* 24. 26. *Phil.* 2. 8, 9. 1 *Cor.* 15. 5. 7.

Q. What is the first degree of Christs Exaltation?

A. His Resurrection the third day, whereby his soul and body by the power of the Godhead, were brought together again, and so rose again from death, appearing to his Disciples for the space of 40. daies.

daies. 1 *Cor.* 15.4. *Ioh.* 2. 19. *Acts* 1.3.

Q. VVhat is the second degree of Christs Exaltation.

A. His Ascension into Heaven, which was the going up of the Manhood into the third heaven, by the power of the God-head, from Mount Olivet, in the sight of his Disciples. *Act.* 1. 11, 12.

Q. VVhat is the third degree of his Exaltation.

A. His sitting at the right hand of God, whereby he being advanced to the fulnes of

all

all glory, in both natures governeth and ruleth all things together with the Father, as Lord over all, for the good of his people. *Mark.* 16. 9. *Psal.* 110. 1. 1 *Cor.* 15. 25. *Ephes.* 1. 20, 21, 22. 1 *Pet.* 3. 22.

Q. What is the fourth and last degree of his Exaltation.

A. His return to judgment, which is his second coming into this world with great glory and majesty to judge the quick and the dead, to the confusion of all them that would not have

have him rule over them, and to the unspeakable good of his people. *Mat.* 19. 28. 2 *Tim.* 4. 1. *Act.* 17. 31. 2 *Thes.* 1. 7, 8, 9.

Q. Thus much of Redemption, the first part of his Recovery. *VVhat is Application.*

A. Whereby the spirit by the Word and Ministery thereof, makes all that which Christ as Mediator hath done for the Church efficacious to the Church, as her owne. *Iohn* 16. 14. *Tit.* 3. 5, 6, 7. *Iohn* 10. 16. *Rom.* 10. 14. 17. *Eph.* 5. 25, 26. *Q. VVhat*

Q. VVhat is the Church.

A. The number of Gods Elect. *Heb.* 12. 23. *John* 17. 9, 10, 11. *Iohn* 10. 16. *Eph.* 1. 22, 23.

Q. How doth the Spirit make application to the Church.

A. 1. By union of the soul to Christ. *Phil.* 3, 9, 10.

2. By Communion of the benefits of Christ to the soul.

Q. VVhat is this Vnion.

A. Whereby the Lord joyning the soul to Christ, makes it one spirit

spirit with Christ, and so gives it possession of Christ, and right unto all the benefits and blessings of Christ, 1 *Cor.* 6. 17. *Iohn* 17. 21. *Rom.* 8. 32. 1 *Iohn* 5. 12.

Q. *How doth the Spirit make this Vnion?*

A. Two waies, first, By cutting off the soul from the old *Adam*, or the wilde Olive-Tree, in the work of preparation. *Rom.* 11. 23, 24.

2. By putting or ingrafting the soul into the second *Adam*, Christ Jesus, by the work of vocation. *Act.* 26. 18.

Q. *Wha*

Q. *What are the Parts of the Preparation of the Soul for Christ?*

A. They are two; 1. *Contrition*, whereby the Spirit immediately cuts off the Soul from its security in sin, by making it to mourn for it, and separating the Soul from it, as the greatest evil. *Isa.* 61. 1. 3. *Jer.* 4. 3. 4. *Mat.* 11. 20, 28.

2. *Humiliation*, whereby the Spirit cuts the Soul off from self confidence in any good it hath or doth. Especially, by making it to feel its

want, and unworthineſs of Chriſt, and hence ſubmitteth to be diſpoſed of as God pleaſeth, *Phil.* 3.7.8. *Luke* 16.9. *Luke* 15. 17,18,19.

Q. *What are the parts of Vocation of the Soul to Chriſt.*

A. 1. The Lords call and invitation of the ſoul to come to Chriſt, in the Revelation, and offer of Chriſt and his rich Grace, 2 *Cor.* 5.10.

2. The receiving of Chriſt, or the coming of the whole ſoul out of it ſelf unto Chriſt; for Chriſt by vertue of the irre-

irresistable power of the Spirit in the call, and this is Faith. *Ier.*3.22. *Iohn* 6.44.45. *Iohn* 10.16. *Isa.*55.§.

Q. *Thus much of our* Union. *What is the communion of Christs benefits unto the soul.*

A. Whereby the Soul possessed with Christ, and right unto him, hath by the same Spirit fruition of him, and all his benefits, *Ioh.* 4.10.14.

Q. *What is the first of those benefits we do enjoy from Christ?*

A. Justification,

which is the Gracious Sentence of God the Father, whereby for the satisfaction of Christ apprehended by Faith, and imputed to the faithfull, he absolves them from the guilt and condemnation of all sins, and accepts them as perfectly righteous to eternal life, *Rom.*3.24,25. *Rom.*4.6, 7,8. *Rom.* 8.33,34.

Q. *What difference is there between Justification, and Sanctification?*

A. Justification is by Christs righteousnes inherent in Christ onely; Sanctification is by a Righ-

Righteousnesse from Christ inherent in our selves, 2 *Corinth.* 5. 21. *Phil.* 3. 9.

2. Justification is perfected at once, and admits of no degrees, because it is by Christ his perfect Righteousnes: Sanctification is imperfect, being begun in this life. *Rev.* 12. 1. *Phil.* 3. 12.

Q. *What is the second benefit next in order to Justification, which the faithfull receive from Christ.*

A. Reconciliation, whereby a Christian ju-

ſtified is actually reconciled, and at peace with God. *Rom.* 5. 1. *Joh.* 2. 12 and hence follows his peace with all Creatures

Q. *What is the third benefit next unto Reconciliation?*

A. Adoption, whereby the Lord accounts the Faithful his Sonnes, crowns them with priviledges of Sonnes, and gives them the Spirit of Adoption, the ſame ſpirit which is in his onely begotten Son. 1 *John* 3. 2. *Rom.* 8. 11. 14, 15, 16, 17.

Q. *What is the fourth benefit*

benefit next to Adoption?

A. Sanctification, whereby the Sonnes of God are renewed in the whole man, unto the Image of their Heavenly Father in Christ Jesus, by Mortification, or their dayly dying to sin by vertue of Christs death: and by vivification their dayly rising to newness of life, by Christs Resurrection. 1 *Thes.* 5. 23. *Eph.* 4. 24. *Jer.* 31. 32. *Romans* 6. 7. 8.

Q. *What followes from this Mortification and*

and Vivification?

A. A Continual war and combate between the renewed part assisted by Father, Sonne and Holy Ghost, and the unrenewed part assisted by Satan and this evil world. *Rom.* 7. 21, 22, 23.

Q. *What is the fifth and last benefit next unto Sanctification?*

A. Glorification, which hath two degrees. The one in this life, and the other in the world to come.

Q. *What is the first degree of Glorification in this life?* *A.*

A. Lively expectation of Glory, from the assurance and shedding abroad Gods love in our hearts, working Joy unspeakable. *Rom.* 5. 2. 5. *Tit.* 2. 13.

Q. *What is the second degree in the world to come?*

A. Full fruition of Glory, whereby being made compleat and perfect in Holiness, and Happiness, we enjoy all that good eye hath not seen, nor ear hath heard, in our Immediate and Eternal Communion with God in Christ.

Heb. 12.23. 1 *Cor.* 15.28

Thus much of the first part, of living to God by Faith in God.

Q. *What is the second part*, viz. *our Observance?*

A. It is the duty that is to be performed to God of us, through the Power of his Holy Spirit, working in us by Faith according to the will of God. *Eph.* 6.6.7. *Psal.* 139. 24. *Rom.* 6.1. *Luke* 1.74.

Q. *Wherein consists our Observance of God?*

A. It is either *Moral*,

ral, or *Ceremonial.*

Q. *Wherein consists our* Morral *observance of God?*

A. In two things:

1. In suffering his will whereby a Believer for the sake of Christ chuseth rather to suffer any misery, then to commit the least sinne. *Heb.* 11.26. *Acts* 21.13.

2. In doing his will, whereby a believer in sense of Christs Love performeth universal Obedience to the Law of God. *Rom.*7.22. 1 *John* 5.3. *Luke* 1. 6. *Phil.* 3. 1.2.

Q. *Is*

Q. *Is there any use of the Law to a Christian?*

A. Although it be abolished to a Christian in Christ, as a Covenant of Life; (for so *Adam* and his posteritie are still under it) yet it remains as a rule of life, when he is in Christ, and to prepare the heart for Christ. *Rom.* 6. 14, 15. *Matth.* 5. 17, 18, 19, 20. *Ezech.* 10. 11. *Rom.* 9.

Q. *Why is not a Christian so under the Law as a Covenant of life, so as if he breaks it by the the least sinne he shall die for it?* *A.*

A. Because Jesus Christ hath kept it perfectly for him. *Rom.* 8. 3. 4. *Rom.* 5. 20. 21.

Q. *Can any Man keep the Law perfectly in this life.*

A. No, for the unregenerate wanting the Spirit of Life, cannot perfect an act of life in obedience to it. The regenerate having the Spirit but in part, perform it onely imperfectly. *Rom.* 8. 7. *Rom.* 7. 21.

Q. *What befals the unregenerate upon their disobedience unto it.*

A. The

A. The eternall curse of God for the least sin. and the increase of Gods fierce and fearfull secret wrath as they increase in sinne. *Galat.* 3. 10. *Rom.* 2. 5.

Q. *What befals the regenerate after their breach of the Law, and imperfect obedience unto it.*

A. The Lord may threaten and correct them, but his loving kindness (in covering their sinnes in their best duties by Christ; and accepting their meanest services so far as they are quick-

quickned by his Spirit) is never taken from them. *Psal.* 89. 31, 32, 33. *Zach.* 3. 1, to 8. *Isa.* 56.7. *Rom.* 7.20.

Q. *What is that imperfect obedience of Believers which is accepted.*

A. When they so observe the will of Christ, as that therein,

1. They confess and lament their sins. 1 *John* 1.9. *Rom.* 7.24.

2. They desire mercy in the Bloud of Christ, and more of his Spirit. *Philip.* 3. 9.10. 11.

3. They return him the

the praise of the least abilitie to do his will. *Psal.* 50.23. *Cor.* 15. 10.

Q. *How is the Law, or ten Commandments divided?*

A. Into two Tables. The first, shewing our duty to God immediately in the foure first Commandments. The second, our duty to man in the 6 last Commandments.

Q. *What rules are you to observe to understand the Moral Law?*

A. These:

1. That in whatsoever Commandment, any

any dutie is enjoyned, there the contrary sinne is forbidden: and where any sinne is forbidden, there the contrary duty is commanded.

2. That the Law is Spiritual, and hence requires not onely outward, but inward and Spiritual obedience.

3. Where any gross sin is forbidden, there all the signes, degrees, means, and provocations to that sinne are forbidden also; and are in Gods account that sin. And so where any duty is commanded, there all the

the signes, means and provocations to that dutie, are commanded also.

4. That the Law is perfect, and therefore there is no sinne in all the Scripture, but is forbidden in it; nor no dutie required (if morral) but it is commanded in it.

Thus much of our morral observance of God.

Q. *What is our ceremonial observance?*

A. The celebration of the two Sacraments, Baptisme and the Lords Supper. Q.

Q. *What is a Sacrament?*

A. It is an Holy ceremony wherein external sensible things by the appointment of Christ are separate from common use, to signifie, exhibite and seal to us that assurance of eternal life by Christ Jesus, according to the covenant of his grace, *Gen.* 17. 9, 10.

Q. *Which are the Sacraments?*

A. They are two, Baptisme and the Lords Supper.

Q. *What is the external sensible part of Baptisme?*

A. Wa-

A. Water. *John* 3. 23.

Q. *What is the inward and ſpiritual part of Baptiſm, ſignified, exhibited, and ſealed thereby?*

A. Chriſts Righteouſneſs and his Spirit.

1. Washing away our ſinne, and ſo delivering us from death.

2. Preſenting us clear before the Father, and ſo reſtoring us again to life. *Rom.* 4. 1 *Co.* 2. 11. *Matth.* 3. 11.

Q. *What follows from hence?*

A. 1. That it is a Sacrament

crament of our new birth, and ingrafting into Christ. *John* 3.5.

2. That as we are perfectly justified at once, and being new born once, shall never die again. Hence this Seal is to be Administred but once.

Q. *What is the External and sensible part of the Lords Supper?*

A. Bread and Wine, with the Sacramental actions about the same.

Q. *What is the inward and spiritual part of it signified, sealed, and exhibited thereby?*

A. The

A. The body and bloud of Christ crucified, offered and given to nourish and strengthen belevers, renewing their faith unto eternal life. 1 *Cor.* 11.24. *John* 6.54, 55.

Q. What follows from hence?

A. 1. That it is the Sacrament of our growth in Christ, being new born, because it is food given to nourish us, having received life.

2. That therefore it is to be administred and received often that we may grow.

3. That

3. That children and fools, and wicked, ought not to partake of the Sacrament, because they cannot examine themselves, and so renew their Faith. 1 *Cor.* 11. 28.

Q. Ought not the Sacrament to be administred to carnal people, if they have been baptized?

A. No, because such as are not within the covenant, have no right to the Seal of the covenant.

Q. Where are believers, who have right unto this Sacrament, to seek fruition of it?

A. Be-

A. Becauſe it ought not to be adminiſtred privately, (as the Papiſts would.) Hence Gods people are to ſeek to enjoy their right to it in ſome particular viſible Church, in joyning with them, as fellow members of the ſame body. 1 *Cor.* 11. 20. 22. 1 *Chron.* 10. 17. *Acts* 2. 42.

Q. *What Members ought every particular viſible Church to conſiſt of.*

A. Chriſt being head of every particular Church, and it his body, hence

hence none are to be Members of the Church but such as are Members of Christ by Faith. 1 *Corinthians*, 1. 2. 1 *Thess.* 1.

Q. But not Hypocrites, and no true Members of Christ creep in?

A. Yes, But if they could have been known to be such, they ought to be kept out, and when they are known, they are orderly to be cast out. *Matthew*, 25. 1. 2 *Timothy*, 3. 5. *Revelation* 2. 20. *Titus*, 3. 20.

Q. Are these Mem-

bers bound onely to cleave to Christ their head by Faith?

A. Yes, and to one another also by Brotherly Love, which they are bound to strengthen and confirm, (as well as their Faith) by a solemn Covenant, *Ephesians*, 4. 15, 16. *Colossians*. 1. 4. *Jeremy*, 50. 4. *Isaiah*. 56. 45. *Zach*. 11. 14. *Zeph*. 39. *Psal*. 119. 106.

Q. What benefits are there by joyning thus to a particular Church?

A. 1. Hereby they come to be under the spe-

special Government of Christ in his Church, and the Officers thereof. *Isa.* 30. 20.

2. Hereby they have the promise of special blessing, and on their children also. *Psalm.* 133 3. *Exodus*, 20. 6.

3. Herein they have the promise of Gods special presence.

1. Revealing unto them his Will, *Psalme*, 27. 4. *Psalme*, 63. 2. 3.

2. Protecting them. *Isa.* 44. 6.

3. Hearing all their Prayers, *Deuteronomy*,

4. 7. *Matthew*, 18. 19.

Q. Are there not some who never find these benefits?

A. Yes, because many knowing not how to make use of Gods Ordinances, nor feeling a need of Gods presence onely in them, their sinne also blinding, and and partly hardning their hearts, and polluting Gods House, they then become worse when they have best means, *Matthew*, 11. 23. *Jeremiah*, 17. 5, 6. *Hebrews*, 6. 8. 1 *Samuel*. 5. 8.

5. 8. 9. *Ezechiel.* 14. 4. 1 Kings, 8. 21.

Q. What are the miseries of those who carelesly, and wilfully dispise, and so refuse to joyne to GODS *Church?*

A. Besides the losse of Gods presence in the fellowship of his people, it is a fearfull signe (continuing so) God never intends to save their souls, *Acts*, 2. 47. *Isaiah*, 60. 12. *Revelation*, 2. 23, 24.

Q. What therefore ought people chiefly to

labour for, and to hold forth unto the Church, that so they may be joyned to it?

A. A threefould work.

1. Of *Humiliation*, under their misery, death, and sinne, as their greatest evil, *Acts*, 2.37. *Matthew*, 3. 6.

2. Of *Vocation*, or their drawing to CHRIST out of this misery, as to their greatest, and onely Good, *Acts*, 2. 38. 41.

3. Of new *Obedience*,

ence, how they have walked in CHRIST since called. *Acts*, 9. 26, 27. *Matthew*, 3. 8.

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